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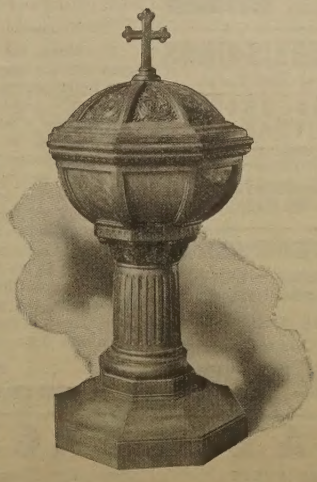

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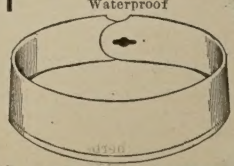

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SOME THINGS can be proved outwardly to a man. Some things he must live out before he knows them. Mathematics is susceptible of outward proof. Religion must be lived before it is proved. To ask for one kind of proof when the other kind is required is a mistake that many otherwise intelligent people frequently make.—*New Guide.*

TURNING ASIDE.

FOR THE FIFTH SUNDAY AFTER TRINITY.

"O it was sweet to walk with Thee
Along the shores of Galilee;
Or safe embarked in Peter's boat,
O'er its blue waves with Thee to float."

THE fact that the summer season has come, when there is a general exodus from the cities, makes the Gospel for to-day singularly appropriate. It gives the never wearying pictures of the blue waters of Chinnereth, that Galilean lake so closely connected with Christ's earthly life. It was bordered by nine white cities, where many of His miracles were performed and where many of His parables were taught. As the brain-weary people sail this summer upon our rivers, lakes, and harbors, what more suitable subject for meditation can they find than the Gospel for to-day? Surely our Lord loved the sea of Tiberias, dotted with its white sails, and here and there the gayly painted pinnacles of the luxurious Herod.

There is much that is of practical comfort in this Gospel. The disciples had toiled all night at a perfectly lawful business enterprise, and they had met with no success. This failure comes home to the clergy, to business men and women, and to laborers in every walk of life. Many are often discouraged by the lack of what the world calls success. Simon Peter was discouraged, but he replied: "Nevertheless, at Thy word I will let down the net." From all appearances it seemed useless, but work done at God's command is never fruitless. The school of fishes which seemed so far away heard Christ's call, and, swimming back, gave up their little lives for the apostles. The whole scene is one of great beauty. The oblation of a lower form of created life to sustain a higher is most suggestive. So we must sacrifice our lower and earthly nature to minister to our higher and spiritual life.

Another thought is that all things are Christ's, and He will provide for the humble soul that waits upon Him. He sees His children toiling all the night, and He suffers with them, and will crown the efforts with success in due time. The lilies of the field grow steadily and quietly by their interior life, and God clothes them in gorgeous apparel. "Will He not much more clothe you, O ye of little faith?"

The summer season is fraught with many dangers both to body and soul. Spiritually it seems a season of rank apostasy. Our souls do not need rest from attendance upon the sacraments any more than the body requires abstinence from food during the vacation season. To many death comes during the summer, and large is the number each year that is drowned while sailing in the frail launches. What a catastrophe for one to die while taking a rest from his religion!

"If we go under now—
Ah well, I wonder
Where shall we be to-night
If we go under?"

There is probably no summer resort where, when the Church bells are calling her children to come and worship, numbers are not sallying forth for a day of idle pleasure. Every season this epidemic of worldliness increases, and people who would not desecrate the Lord's day in the winter do so without compunction throughout the summer. In the collect we pray that "The Church may joyfully serve Thee in all godly quietness." Do Sundays spent only in bathing, sailing, or golfing help forward the cause of the Catholic faith? Surely it is high time to awake out of sleep and, like the apostles, who forsook all and followed Him, to forsake everything that turns us aside from our obligation and joy of worshipping Him every Sunday throughout the year, when He vouchsafes to be present upon His holy altars.

C. F. L.

JOHN CALVIN.

ON July 10th, 1509, just four hundred years ago, at Noyon, in Picardy, was born a child who was destined to wield an intellectual and spiritual influence with few parallels in Christian history. Whatever we as Catholic Churchmen may think of John Calvin, of what he was in life, and of what his name has stood for in modern religion, one thing we must admit—he stands for greatness. No man who was not transcendently great in soul and intellect could have left the mark he left upon the thought and life of four centuries. Right or wrong, failure or success, whichever we may call it, the man has left his mark upon his race. And we cannot believe that God would have allowed such an influence to any man if there were not in some way something strong and good in what he stood for and what he taught.

In trying to account for such a man and his influence, we will, we trust, be pardoned for condensing the outline of his life from a sympathetic source.* His father, Gerard Chauvin, a severely moral but ambitious man, secretary to the Bishop of Noyon, destined his son to the priesthood, and secured for him, even in his twelfth year, the benefice of a chaplaincy in the Cathedral. He received the best education that France could afford in the universities of Orleans, Bourges, and Paris, first for the priesthood, and then, at the request of his father, for the law. We are told that he studied scholastic philosophy under the same Spanish instructor at Paris who, a few years later, taught Ignatius Loyola. He early distinguished himself by excessive industry and severe self-discipline, showing also a certain censoriousness, for which he was called by his fellow-students "the Accusative Case." He made rapid progress. Even as a student of nineteen he was often called to the chair of an absent professor. When he left the university he was the most promising literary man of the age. He might have attained the highest position in France had not his religious convictions undergone a radical change.

Calvin's conversion to the cause of the Reformation seems to have taken place in the latter part of 1532, in his twenty-fourth year. He himself speaks of it as a sudden change, yet not without previous struggles. After deep and earnest study of the Scriptures he says that a bright light as from heaven burst upon him, and there was nothing left for him to do but to obey the will of God. His marvellous force and earnestness thrust him at once, although naturally bashful and retiring, into the position of a leader and guide to those of the Reformed opinions. Now followed several years of scholarly wandering, partly to avoid persecution, towards the end of which, in March, 1536, he published the first edition of his *Institutes of the Christian Religion,* when he was 26 years old. In August of the same year, when passing through Geneva, where he expected to stay only one night, he was detained by the influence of William Feral, who threatened him with the curse of God if he preferred his studies to the work of the Lord.

Here began that wonderful personal work which, interrupted by his being driven away for three years, was triumphantly resumed in 1541, and continued uninterruptedly for twenty-three years, until his death, May 27, 1564. His career is thus summarized by Schaff: "Fighting a fierce spiritual war against Romanism and superstition, but still more against infidelity and immorality; establishing a model theocracy on the basis of Moses and Christ; preaching and teaching from day to day; writing commentaries, theological and polemical treatises; founding an academy, which in the first year attracted more than eight hundred students; attending the sessions of the consistory and the senate; entertaining and counselling strangers from all parts of the world; and corresponding in every direction. He was, in fact, the spiritual head of the Church and Republic of Geneva, and the leader of the Reformed movement throughout Europe." He lived all the time in the utmost simplicity. For years he took but one meal a day. He refused presents of every description, except for the poor and the refugees, whom he was always ready to aid. He left, besides his library, only about two hundred dollars. He expressly forbade the erection of any monument over his grave, and the stranger asks in vain even for the spot that covers his body in the cemetery of Geneva.

WE HAVE THUS hastily traced the life of the great Reformer because the theology which is uniquely his has been so exclusively considered as to transfer, for Catholic minds, an undeserved hatefulness to the person of the man. There was in Calvin the nobility of unselfish greatness, which made his character admirable; but he lacked the sweet humanness which made Luther personally lovable. Even his eulogist, Dr. Schaff, is constrained to say:

> "There is a censoriousness and austerity about Calvin and his creed which repelled many good men, even among his contemporaries. He looked more to the holiness than to the love of God. His piety bears more the stamp of the Old Testament than of the New. He represents the majesty and severity of the Law rather than the sweetness and loveliness of the Gospel, the obedience of a servant of Jehovah rather than the joyfulness of a child of our heavenly Father."

The world has seen few intellectual influences so great as that of John Calvin. He ranks with St. Augustine, the greatest of the fathers, and St. Thomas Aquinas, the greatest of the schoolmen, as one of the three greatest theologians of the Christian centuries. And yet, while the theology of St. Augustine and St. Thomas is still a living fountain of inspiration, the theology of John Calvin is to-day a dust-filled stream; even its legitimate followers professing it seemingly for the satisfaction of showing how largely they disavow it. In seeking to give a reason for this contrast, we find both the weakness and the strength of Calvinism. The weakness of Calvinism consisted in that, so far from being what it professed to be, a return to Scriptural and Apostolic theology, it was in reality scholasticism developed by a merciless logic, without those practical safeguards that save Catholic theology from ever becoming absurdity.

Calvinism is based upon the idea that Christianity is primarily a system of thought; and having decided what should be the chief point in theology, a remorseless consistency worked it out to its dread conclusion, even down to the infants eternally damned by that divine reprobation, which Calvin himself pronounced a "horrible decree." The New Testament and early Christianity seemed to have no place in Calvin's theological thoughts. The writings of the apostles were only useful in so far as they could be quoted to help his conclusions. The writings of the fathers, except the polemical essays of St. Augustine on one subject, meant nothing to him. Catholic tradition and the Catholic Church were to him only obstructions to be swept away to make room for a theocracy in which God was to reign supreme through Calvin, whose will was God's voice. Can we wonder that such a system should have spread gloom and fanaticism for centuries over much of the brightest portion of God's heritage, and have resulted in a reaction of irreligion and godlessness, which has caused some of the most optimistic of New Englanders to feel that Protestantism is passing and Catholicism is coming?

Catholicity, on the contrary, is the religion of a creed and a life, and not of a system of theology. Christianity is to the Catholic believer a series of facts, and not a series of inferences about facts. It centers in the earthly life of a Divine-Human Person, and in the Institution that He set up on earth to save mankind. Speculation has been kept within bounds by the limitations of revealed fact. The Catholic is bound to be a Christian, but he is not bound to be a theologian. He is bound to accept all the facts of the Faith, but he is not bound to reconcile all the facts with one another. This is why the Catholic Church with its Catholic tradition survives and takes on new life in every age, while Calvinism and all other speculative systems, whether inside or outside the Church, "have their day and cease to be."

Yet, although all human systems do thus ripen and decay, no system of thought could have had such wide influence over millions for generations, if it had not in it some great and fundamental truth which needed to be taught. And they read history very superficially who see in Calvinism no more than the doctrine of election and reprobation, or the necessity of a Presbyterian government for the Church. Back of it all, and sustaining it all, is the great fact of the sovereignty of an all-holy God; that God rules and that man is His creature. Amid all interior passions and exterior clamors there is the voice of Jehovah calling to each soul of man, "Be still, and know that I am God." And, although Calvinism as such has long ago become a curiosity handed down from a narrow, bygone age, this great doctrine that gave Calvinism its life is as much needed now as ever it was. Surely, in this day of easy self-complacency, of half-measures in reform, or ready compromise on moral issues, it is needed that men should take somewhat of the Calvinist's view of the seriousness of life, the

* Schaff's *Creeds of Christendom,* Vol. I., § 56.

awfulness of God, the sinfulness of sin. Calvinism may never have produced the cheerful, sane, tolerant type of character that the Catholic Church of England has ever nourished at her breasts; but it did produce a race of men serious in conviction, pure in life, bold in conflict; men who feared God with all their hearts, and hated the devil with right good will.

WHEN English and American Churchmen recall how they have escaped the blight of Calvinism, they can contemplate the quarto-centenary of Calvin's birth with lively gratitude to the great Head of the Church. Twice was the realm of England saved, as by divine interposition, from the establishment of Calvinistic doctrine and polity as her religion in place of her national Catholic Church. Once she was well nigh betrayed from within and once completely overthrown from without. God saved her in the one case and restored her in the other. When Queen Elizabeth came to the throne, the Bishops and clergy who returned from exile came home thorough adherents of the doctrines of Calvin, and determined to wait only for a convenient season to substitute the whole Presbyterian order for the old Church of England. The men whom they ordained to the ministry were trained at the universities in the *Institutes* of Calvin as their chief, if not their only, text book. Wakeman says:†

"There grew up, during the larger part of the reign of Elizabeth, an important and increasing party among the clergy and the laity which derived its religious beliefs from sources opposed to the Church. Men trained under the influence of the *Institutes* of Calvin believed in the utter corruption of human nature, derived the beginning of Christian life from the special election of some by God instead of from the grace offered to all in Baptism, repudiated the doctrine of the Real Presence of our Lord in the Holy Eucharist, denied that salvation was offered to all mankind through the sacrifice of the Cross, substituted the congregation of the elect for the visible Church of Christ, and were prepared to hand over the vast majority of the human race to everlasting damnation, without any fault of their own, by the terrible doctrine of reprobation. It is true," Wakeman adds, "that men were better than their creed, and that this travesty of Christianity never exercised the same imperious sway over Englishmen as it did for so long over the Swiss and the Scots."

It was Queen Elizabeth's loyalty to the old Catholic religion that saved the Church. We need hardly remind our readers that in the days of the Commonwealth, after both King and Archbishop had been murdered, Calvinism became for some years the religion of England, the Church being outlawed under a system of toleration that granted freedom of religion to all Christians, "except papists, prelatists, and antinomians." A few short years of a Calvinistic establishment were quite enough for the people of England, and in 1660 the Church was welcomed back with joy, and lives to-day, setting forth the faith and worship of the ages, while Calvinism is a memory.

JOHN CALVIN had his personal limitations. He was not an easy man to live in the same town with, unless you submitted to him as to the voice and the arm of God. One who knew him well said that he would rather be "with Beza in hell than with Calvin in heaven." Many of those who are to-day Calvinists by inheritance may count themselves lucky that they were not companions with Servetus when he tried to pass through Geneva. But there was also something of the sweetness of Christ our Lord hidden under this stern ruler of a stormy age. In our own day there was discovered among Calvin's papers a "Hymn to Jesus Christ," containing such tender words as these:

"I greet Thee, who my sure Redeemer art,
My only trust, and Saviour of my heart!
Who so much toil and woe
And pain didst undergo,
For my poor, worthless sake:
We pray Thee, from our hearts,
All evil griefs and smarts
And foolish cares to take.

"Thou art the true and perfect gentleness,
No harshness hast Thou, and no bitterness:
Make us to taste and prove,
Make us adore and love,
The sweet grace found in Thee;
With longing to abide
Ever at Thy dear side,
In Thy sweet unity."

† *History of the Church of England*, Chap. XV.

WHAT has been accomplished in Washington, in Cleveland, and in Toledo in banishing the fire-cracker and other dangerous toys and to secure sanity in the observance of the Fourth can be done elsewhere. Patriotism neither requires us to sacrifice our children entire nor their thumbs or fingers.

Indeed Patriotism cuts a rather sorry figure in our traditional observance of Independence Day, and the abolition of parodies upon it would be the first step in obtaining a genuine commemoration of the day that made us a nation.

From all parts of the country comes the information that the clergy generally utilized the Sunday-Fourth to preach upon the duties of citizens, in one form or another, and the dangers threatening the American state. No longer are we content to observe the day by twisting the lion's tail. Eighteenth century abuses of British rule, most of which had been remedied before the fathers of the present generation were born, are of rather less immediate importance to American citizens than twentieth century abuses in American rule. We have not convinced the world that democracy is synonymous with good government or even that good government is possible under it. The national perspective that yawns before us is calculated to modify American optimism, even though it does not warrant an entire pessimism. Tariff legislation in which the grab of many local interests is the only conspicuous feature; a congress newly elected that still has, rightly or wrongly, failed to obtain the confidence of the people; party machines torn down and nothing but individualism put in their place; senatorships going to the individual who makes the largest expenditure of money; social evils syndicated and exploited on an international scale; states and cities dominated by their lower elements and the people loving to have it so—these are some of the reasons why the Sunday-Fourth sermons took rather a gloomy view of American conditions, and why the element of soberness was rather more conspicuous than that of eulogy.

There is another side to it, but only the devout Christian patriot can see it. God is leading these American people through channels that no other race has ever trod. Perhaps we are undergoing a period of discipline in our wilderness, but if signs still indicate the divine plan, there is a promised land at the further end of this American pilgrimage. Over against the evils which we so easily enumerate in the American body politic we set—God. The pessimist gives too little heed to this divine element in the American nation. We have not repudiated, we have not forfeited, the divine guidance. We and our fathers have sinned, but the forces of good at work throughout our American nation are no negligible quantity. God reigns, be the earth never so unquiet. And just because God has made man in His own image, the experiment of a national confidence in man as man, whereby government is built upon the inherent equality of all men before the law, cannot finally fail. Only, the success of democracy can never go beyond the average character of the men who comprise it. Would we raise the standard of American political ideals? We must first raise the standard of American individual ideals. We must raise the average of American character. This we can best do by increasing the outflow of grace through the sacraments of the Church. This is the office of the American Church in the American State.

Patriotism then, in its last analysis, involves the largest extension of home missionary work. He best serves his country who erects a new altar and sustains a priest to draw new recruits into the citizenship which is written in heaven.

THROUGH the omission of one name in the key to characters participating in the Fulham Church Pageant, printed in double page (340-341) in last week's issue, the characters in the left foreground were incorrectly named. Those characters, beginning at left of foreground, represent the following: a chaplain to Bishop Parker; *an Elizabethan Bishop* (name not stated in the key); Bishop Scory; a Papal Legate; Archdeacon Bullingham. Back of the latter, a white friar.

A CORRESPONDENT points out an error in the date of consecration of Bishop George Washington Doane, as printed in the article, "The Nation's Debt to Churchmen," in THE LIVING CHURCH of July 3d. The date should be October 31, 1832.

ANSWERS TO CORRESPONDENTS.

A. F.—The Rogation prayers will be found on page 41 of the Prayer Book.

ANON.—A priest who celebrates Holy Communion early and assists at a later celebration should not receive at the latter.

BLUE MONDAY MUSINGS.

"ARE the clergy really such busy men?" someone questioned the other day, after reading a paragraph here on clerical vacations. "What can they have to do?" We laughed as we listened; but when the layman had withdrawn each looked at the other sympathetically and sighed. "Come," I said to my dearest old friend, the rector of St. Charles the Martyr's, "Set down fairly the events in one average day of your life. I dare not try it, lest I should run short of paper; for metropolitan demands are incessant. But your lovely little city among the hills is not so turbulent, so exhausting; and perhaps you can write something which our lay friends will find credible." He is not a bad fellow, that ancient crony of mine, so he did what I desired him; and here it is, unaltered, minutely accurate.

A CLERICAL DAY.

"How does a clergyman find enough to keep him busy? Sunday, of course, is quite well occupied; and he has to prepare his sermon sometime; but most of the week he can't have anything to do except take his ease." Such, I fancy, is the idea that many a business man has of a priest's life. Compared with his own hustling activity six days in the week, he is convinced that the parson is a lazy chap. It is a false idea; and, to make that falsity plain, here is a fair record of an average day in the life of one priest—not any particular day, but a representative of many..

It is Saturday, and on that morning the Holy Eucharist is offered with special intention for the faithful departed. So at 6:30 he must be up, preparing. There are many others going to their work, as he sets forth to his; but the little church is nearly empty. Alas! so few remember the dead; so few care to meet our Lord in that dim morning hour, and ask Him for yet more light and rest and peace for the souls of parents, brethren, friends, or those who were, it may be, enemies. But the server lights the two tall candles, the credence is ready with its bread and wine and water; and presently the most tremendous and august action that earth can know has begun; the Memorial is offered, wherein Christ is Victim and Priest, re-presented to the Father, Himself the eternal Propitiation for the sins of the quick and the dead. There are two or three to respond; yes, and there is an innumerable company of angels, our fellow-servants, adoring.

The last prayers are said, the lights extinguished. Home again, where the morning paper must be read between two cups of coffee (despite the protests of commensals), if it is to be read at all. A ring at the door-bell interrupts: "Please, ma wants to know if you will let her have a dollar to pay on the rent, or we'll have to move." A final glance at the paper shows a personal item: "Mr. ——— is ill." One must make a memorandum; for sick people seldom send for a clergyman, yet expect him to come unsent for. Then, Matins, in silence; but before the Psalter is begun, the telephone; again, in the midst of the Psalms; and once more while the Second Lesson is reading: nothing important, yet messages which must be received, for your telephone cannot be ignored. But one remembers St. Francesca of Rome and the Golden Letters, and takes courage. Perhaps even such an interrupted office may be acceptable, if the interruptions be borne patiently.

The postman brings a bundle of letters, and half a dozen periodicals. They can wait; but the letters must be read and answered as soon as may be. Procrastination with letters is a clerical sin; let us avoid it. Here is a mission in Oklahoma wants aid; a new congregation in our own diocese will be grateful for a pair of altar-lights; a grocer sends his bill for six charity orders; can I suggest a rector for a vacant parish down South? "Please give information about —— ——, who has referred to you"; and so on. Here is a morning's work; but a faithful typewriter (the machine, not an operator) aids; and before long answers are ready and the desk is cleared. To-morrow is Sunday; now for the sermon. Half a dozen pages of sermon-paper are made ready, the cabalistic number "VIII., 29" is inscribed in blue pencil in one corner, and the text written out. There he stops; for at 11 o'clock he must be at the prison to see a lad in need of comfort, whose mother has written about him. The sermon must take its chances; for an appointment behind bars cannot. There is time for a chapter of Mortimer's new book, going up, but coming away, one isn't in the mood for study, one must think—the old problem of evil and its consequences; yes, and, thank God, the old, unfailing balsam for its wounds.

At 12 o'clock there are errands to do. Before lunch is over, a peripatetic genteel mendicant demands an interview; he is "a good High Churchman from St. Etheldreda's, London," he says; he smells vilely of spirits, and he will be grateful for $10 to pay his fare somewhere into the vague beyond. Being questioned, he collapses, listens to a short sermon on the meanness of fraud, and disappears—doubtless to turn up in a Presbyterian manse, an hour later, with a story slightly varied.

A whole half-hour with THE LIVING CHURCH. What luck! Then, at 2 o'clock, the carriage comes for a funeral, and one returns from the cemetery two hours later, chilled and saddened by the sight of a grief which words cannot quiet. But he must not forget to run in and see how Mrs. ———'s coal holds out, and to say a word of cheer to a sick child who is looking for a saint-picture. Here comes a group of small friends from a guild, wanting a little chat, and full of information about the missionary box; but ready to walk down to church, an escort of honor, one on each side, one in front, and two in the rear. That is restful; to see cheery faces, and feel the clasp of warm little fingers! If everybody was as inspiring as these small people, what a world it would be!

Then comes Evensong, and the Psalms of the Dead, with a chapter out of blessed Lorenzo Scupoli, which does the reader good, anyhow. It is all over in half an hour; yet how few profit by it. Then, a time of silence, broken only by whispering voices that "open their grief," and ending in those most comfortable words: "I absolve thee from all thy sins, in the Name."

It is dark now, and the priest is late to dinner. But the evening is free for writing, he sighs hopefully. No; again the telephone. Someone is stricken with a sudden, mortal malady, and the household wants the Commendation of a Departing Soul. It is away under East Hill, a long journey; but he is in time, and though the ears are deaf and the eyes shut, never to open here, he knows God listens; that the angels of God wait to receive the passing spirit; and that for Christ's sake its sins are done away. "I commend thee, dearest brother,"—a long sigh; a relaxation of the muscles; it is over. Tears flow, but there is no room for boisterous grief and heathen vociferations where "Michael, the Archangel," may even yet be hovering. The blessing of peace is said, and he goes away.

What of the sermons? Ah, let the morrow care for them. It is late already, too late for further toils. "From all ill dreams defend our sight." "May the souls of the faithful." Good night!

What indolent, self-indulgent, useless creatures the clergy are! They may be; but there are few men of affairs who have the right to reproach them.

SPEAKING, as we have sometimes done, of a certain calm air of superiority with which some good people look upon the ways of other people, perhaps you have heard of the good English woman in the South Terminal Station at Boston, who, on the lookout for Americanisms, saw "Inside Baggage" over a door, and said: "How deliciously quaint and picturesque! Now, we should have said 'Refreshment Room'!"

I HAVE JUST had some fresh instances of how narrow "Broad Churchmen" can be, when you turn them up on edge. A great New England parish, as "Broad" as it is wealthy, had a curate who, seeing the Sunday school children absolutely lacking in any outward reverence of the Name above every other name, taught them to bow their heads when they heard it. The rector forbade the practice, and, a little later, dismissed the curate. In another similar congregation, the very protagonist of "Liberty" remonstrated angrily with a member of his flock who, obeying the canon, made obeisance to the altar, on the ground that "such customs were not the traditional use of St. John's!" And I have learned of two parishes, at least, where the Church Catechism is not taught to the children because it is "too High Church." What a noble thing it is to be broad and liberal, without narrowing prejudices and debasing dogmas!

DISSENTERS in Wales are discovering what a farce Federation is without agreement. The Welsh Baptists refuse to join the "National Free Church Council" because they are "close communion." The organ of Welsh Calvinistic Methodism says:

"We are hopelessly divided on the question of the sacraments. In the Congregationalist and Baptist churches, anyone can celebrate them. To do so in our church one must be ordained. Is ordination a sacrament? Can not we dispense with the sacraments altogether? Is a man unsaved because he has not been baptized?"

Surely there is confusion calculated to make the most sanguine advocates of peace-at-any-price consider well.

PRESBYTER IGNOTUS.

JUBILEE OF THE ENGLISH CHURCH UNION

Fiftieth Anniversary is Celebrated in London

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, June 22, 1909

THE anniversary of the English Church Union has this year been of a specially notable character, being observed as the Jubilee of the Union. The English Church Union was formed on May 12, 1859, under the name of "The Church of England Protection Society," and received its present renowned and historic designation in the following year. It was decided to mark so important an occasion by having, in addition to other services, a solemn offering of the Eucharistic Sacrifice in three London churches, instead of in one only, as on previous anniversaries.

The jubilee was kept on Tuesday of last week, June 15th, and the churches selected for the Solemn Eucharist on that day were St. Augustine's, Kilburn, and All Hallows', Southwark, while yesterday there was a similar service at St. Augustine's, Stepney. The special preachers at these three churches were, respectively, the Rev. V. S. S. Coles, principal librarian of the Pusey House, Oxford; the Rev. A. V. Mayer, vicar of St. Mark's, Hamilton Terrace; and the Rev. E. G. Wood, vicar of St. Clement's, Crossbridge.

The Rev. Stuckey Coles, in tracing the progress of the Catholic movement since the Union had been established, said that in Oxford to-day there were six public churches at least where there was a daily offering of the Holy Sacrifice. When he first knew Oxford in 1864 there was only one college chapel where the Holy Eucharist was celebrated weekly, and that was at the hour of noon. To-day there were only three Oxford Colleges, he thought, where there were not weekly early Eucharists.

The annual meeting of the E. C. U. was held in the afternoon of the same day at the Church House, Westminster, Lord Halifax presiding. The attendance was so large as quite to fill the Great Hall. This fiftieth annual meeting was fittingly made the occasion for a presentation to Lord Halifax, who has been at the head of the Union for the past forty-one years. Sir John Riddell, in the place of Lord Shaftesbury, who was unavoidably absent, presented the president with his portrait in oils, being a replica of the picture by Mr. Longsdail, which was exhibited in the Royal Academy last year. His Lordship has consented to allow his portrait to be hung in the Council Room of the Union at Russell Square. It was accompanied by an album containing the signatures of more than 1,400 members and associates of the E. C. U. who have subscribed to the fund, and a South German eighteenth century silver-gilt chalice, with paten, for use in Lord Halifax's private chapel at Stickleton. There has also been given a set of vestments, which have not yet been made. Lord Halifax, in delivering his notable presidential address, first touched upon such matters as the Education question, the Welsh anti-Church Bill, the Marriage Law, and Prayer Book revision, and then turned to the subject which absorbed their thoughts that day in connection with the Jubilee of the Union. In the course of some interesting reminiscences, he said:

"Of those who were members of the Council when I became president, I believe seven only survive, and two only, in addition to myself, are still members of the Council to-day. Amongst those who have been members of our Council, or members of the Union, I must recall to-day, first and foremost of names loved and reverenced by us all, the honored name of Dr. Pusey. Of Dr. Pusey it was said by the late Lord Salisbury that the whole future of the Church of England at one critical moment seemed to lie in his hands, and depend on his steadfastness. How Dr. Pusey discharged that trust is a matter of history; may he inspire us by his example and help us by his prayers. Mr. Keble was a member of this Union when he died in 1866. A fact not generally known about Mr. Keble in the annals of the movement, is the encouragement he gave to the efforts of the late Mr. Palmer to establish the *Church Times* as a penny paper. The work done for the spread of Church principles by the *Church Times*, the thorn it has been in the side of the Church's enemies, and the effect it has had upon public opinion, are no slight distinctions in the history of that journal."

And here is a passage from Lord Halifax's address which shows how materially the Catholic Movement has affected the minds of Churchmen towards the Reformers, in popular traditional phrase.

"Who to-day," he asked, "would think of glorifying the Reformers, or pretend that we were bound by the opinion of such men as Archbishop Cranmer, or that the statements of the ecclesiastical authorities of that time could in any way determine the position and teaching of the Church of England? On the contrary, we have learned to appraise the opinions of the Reformers at their right value. We have come to see that the struggle in the sixteenth century England was not one out of which a new Church arose on the ashes of the old, but one in which the Catholic party, in the reform of much that required amendment, was strong enough to retain all that was really essential for historical and doctrinal continuity, and that, such being the case, no doctrine except the doctrine of the Catholic Church has *de jure* any right within the limits of the Church of England, however much other teaching, in a time of general chaos and universal confusion, may for the moment have effected a *de facto* lodgment within its borders."

His Lordship went on to deal at considerable length with the subject of the Reunion of Catholic Christendom. Referring to certain theories on the conception of the Church, those which implied at any rate the existence of more than one Church, and suggested the comparison of one Church with another—say, of the Roman Church and the English Church—he submitted that such theories inevitably lead to disaster, as in the leading case of Dr. John Henry Newman:

"Cardinal Newman, unlike Mr. Keble, had been brought up outside the traditional teaching of the Church of England. His *Via Media* was an attempt to reconcile what he had come to see were the undeniable claims of Catholic teaching with what he conceived to be the distinctive position of the Church of England. In order to do this—unlike Mr. Keble and Dr. Pusey—he allowed himself to say many hard things of the Roman Church, and though the fact might not be always explicitly asserted, the assumption was always there, of two opposing Churches, with the further implied corollary that if one were right the other must be wrong, and that to decide in favor of the one was to decide against the other."

Again, had they not reason to call in question the disposition to consider that it was the inculcation of this or that dogma, this or that practice, which determined the existence of the Church? They saw an apparent contradiction of the true view of the Church in such opposite quarters as amongst those who, in the Colenso controversy, denied the title of members of the English Church to the clergy and laity who rejected the authority of the Privy Council, and those who in the Roman Communion would seem to make the existence of the Church depend on its external relations to the Papal see. But the essence of the Church was not in its submission to a certain form of government, or even in the profession of a certain faith; "it is in its relation to a Person, and, as such, it depends on our relation to that Person, and our union with Him." Believe in the Church as the body of those who are sacramentally united to Christ, and there can be no real diversity of interest between those who are members of that body. "Within the one Church," said Lord Halifax, "there is no sphere in which to discuss whether this position of the Church or that is the better of the two, or any need for an individual to trouble himself with the question whether he should migrate from one portion of the Church to another, from the Anglican to the Roman Communion, or *vice versa*. A person so starting will find himself when he arrives just where he was when he set out. He may find less or more difficulties, less or more things that he dislikes or likes, but he will not have found another Church at the end of his journey, he will merely have moved from one room to another in the same house."

At the president's request, the assembly stood during his reading of the following resolution, and thus signified assent to its adoption:

"That this Union, celebrating the fiftieth anniversary of its foundation, returns its humble thanks to Almighty God for the many mercies vouchsafed to it during the past in its efforts to further the work of His Church, and to promote His glory; and beseeches Him of His great goodness so to guide its counsels in the future that errors and shortcomings may be avoided, and all its members enabled in their several vocations to promote the cause of true religion, and to bear faithful witness to the Catholic Faith, which they are banded together to defend."

A resolution of protest against the Welsh anti-Church Bill, proposed by the Dean of Bangor, was adopted. There was a full evening meeting in the same hall the same day, when resolutions against tampering with the Prayer Book and facilitating divorce, after a number of fighting speeches, were carried unanimously. There was also a great E. C. U. meeting last evening in the East End of London, of which I may give an account in my next letter. The chair was taken at both evening meetings by Lord Halifax. The annual report states that during the past year as many as 3,346 members and associates joined the Union, of whom 198 are clergy and 3,148 lay communicants. That is further and striking evidence in proof of the really remarkable advance of the Catholic Movement here in England among the laity. Sir Frederick Holiday, one of the retiring members of E. C. U. Council, has been made treasurer of the Union in the place of F. H. Rivington,

Esq., and Mr. Rivington has been elected to fill the seat on the Council which has been vacated by Sir Frederick Holiday.

WELSH DISESTABLISHMENT BILL TO BE WITHDRAWN.

A noteworthy political announcement has been made during the past week—namely, that the Government's Welsh anti-Church Bill is to be withdrawn without a second reading. The Prime Minister, however, has been forced to give a pledge to the Welsh Radicals that it shall be the first measure taken next session. But that after all is merely postponing the final doom of the bill.

OXFORD'S CANDIDATE FOR PARLIAMENT.

Mr. J. G. Talbot, who now for more than thirty-one years has been one of the two representatives of Oxford University in Parliament, announces that he will not seek reëlection for the University after the dissolution of the present Parliament. At his age he feels he must retire altogether from public life. There is of course, in the natural fitness of things, but one name to be put forward as candidate for the Oxford University seat, and that is a name which is destined, I believe, to become more and more one to conjure with in our national politics, the name of Lord Hugh Cecil. He seems to be almost universally acceptable to the University electors, and important steps have already been taken, among both resident and non-resident members of Convocation, to promote his candidature. The return of Lord Hugh Cecil to the House of Commons would mean not merely representation of Oxford University, but something vastly more important—representation of Christ's Holy Catholic Church in England.

TO ACCEPT SYDNEY ARCHBISHOPRIC.

The Archdeacon of Manchester, the Ven. J. C. Wright, has decided to accept his election as Archbishop of Sydney. "The traditions of the diocese of Sydney," the *Times* says, "are Evangelical and the new Archbishop satisfies this test. But he is a man of broad minded sympathies, and he well represents the strong Churchmanship that marks many of the younger Evangelicals." The *Guardian* again comes out strongly, as in the case of the recent election to the Archbishopric of Capetown, against the method adopted by over-sea churches for making episcopal elections known to the persons elected who reside in England.

"We regret to learn," says that journal, "that another Archbishopric—this time that of Sydney—has been publicly offered by telegraph to a clergyman who knew nothing of the matter until he received the cable dispatch. We repeat what we said in the recent case of Capetown—that it is not in accordance with the fitness of things, or with the dignity of the episcopate, that those great offices should be offered in this casual way to unexpectant and astonished priests. It is not very edifying to read a long list of candidates (all in the same condition of ignorance as the elected), and it ought surely to be within the limits of possibility for a Colonial Church to offer a Bishopric to a candidate at a distance without letting the whole world know what is going on."

ENGLISH CHURCH PAGEANT AN UNQUALIFIED SUCCESS.

The English Church Pageant has been such a prodigious success that the public are loath to part with it. Further performances are being given this week for the pleasure of the poorer members of the community, at prices ranging from five shillings to sixpence for each part of the Pageant. There are many thousands more of applications than places. Ten thousand persons congregated on the Pageant grounds at Fulham on Sunday afternoon, when a missionary demonstration was presided over by the Primate. Among those who delivered addresses was an ecclesiastic from the United States, the Archdeacon of Duluth.

J. G. HALL.

THINGS that are not worth waiting for are scarcely worth having, says the *Sunday School Times*. And the waiting that is prolonged until it reaches the point where discouragement would set in if we would let it, is, after all, the only waiting worthy of the name, as a test of courage and faith. Only as we meet such a test in unshaken assurance that the longed-for end will yet come, have we any right to expect God to honor our efforts and hopes and prayers. Here, as elsewhere, the darkest hour is just before dawn. If we are unwilling to live hopefully through this darkest hour, how can we claim the dawn? While we can never, in reality, earn any of the good things that God sends into our lives, it is ungracious and unloving indeed to rebel because His free gifts do not come as soon as we would like to have them. Their value, when they do come, is multiplied by whatever faith and patience we have shown before their coming.

DEACONESSES' HOME TO BE ERECTED IN NEW YORK

Another Religious Edifice to Adorn Cathedral Heights

ST. THOMAS' MAY CHOOSE A NEW LOCATION FOR ITS CHURCH

Trinity Parish Opens Two Parks and Two Summer Schools

OTHER NEWS OF LAST WEEK IN THE METROPOLIS

Branch Office of The Living Church,
416 Lafayette St.
New York, July 6, 1909.

MESSRS. HEINS & LA FARGE, architects of the Cathedral of St. John the Divine, have filed plans with the City Building Superintendent for the Cathedral Training School and Home for Deaconesses, to be built just west of the Cathedral on the Parkway, east of Amsterdam Avenue. The drawings provide for a handsome building in the Gothic style, harmonizing with the imposing design of the Cathedral edifice. It will cost $150,000.

The home was formerly connected with Grace Church, but is now an independent institution. It has no corporate connection with the Cathedral, but is allowed to build on the Cathedral property. The building fund of $130,000 is a bequest of the late Archdeacon Tiffany, and it is anticipated that about $70,000 more will be received from his estate. Work is to begin at once.

ST. THOMAS' MAY MOVE UP-TOWN.

It is reported that the vestry of St. Thomas' Church are considering the purchase of a new site for their new church edifice. Last winter the parish acquired the old Theodore Starr residence adjoining its property at Fifth Avenue and Fifty-third Street, in order to enlarge the church and provide for a rectory. The present location is difficult to reach for all who do not live in the immediate vicinity, and is worth much more than ground a little further north on Fifth Avenue. Some of the advocates for removal have predicted that mercantile and office buildings will in a few years reach up the avenue and surround the church. Since All Souls' Church went out of existence a few years ago, there remains a large district north of St. Thomas' and east of Central Park in which there would seem to be a need for one or more of our churches. At any rate, it is announced, the proposed new location necessarily is only a short distance north, because St. Thomas' membership comes, to some extent, from west of the Park.

An old member of St. Thomas' parish, familiar with its affairs for years, says, according to the *Times:*

"For some time after the burning of the church there were differences of opinion about the wisdom of rebuilding on the old site, and about the cost of the proposed new church. A million dollars was held to be a great deal for a parish church, and Fifth Avenue is soon to be a business thoroughfare as far north as Fifty-ninth Street. Finally the advocates of an expensive edifice had their way.

"There was no complaint about money. Those who wanted a less costly edifice felt that perhaps the money might better be given to others. St. Thomas' is the greatest missionary parish in the Church in the sense that it is asked for most and gives most. There was no serious difference, and the expensive plans were adopted and made public.

"But changes in rapid transit plans of the city and changes in the neighborhood above Forty-second Street led to the decision to go slowly as to location. In the temporary structure the work of the parish is larger than ever before. Harmony, hard work, generous giving—that is St. Thomas' record under Dr. Stires. The parish is organized, and even wealthy women take hold and help as they do not in some other congregations.

"There is no need for haste. I know that a site further north has been considered. I could name it, but will not do so, for evident reasons. I am not in a position to speak with authority. You ask why building is not proceeding. That is why. You can say that St. Thomas' may or may not be erected on the old site."

TRINITY CORPORATION OPENS TWO SMALL PARKS.

Trinity Corporation has decided to open to the public the grounds about St. John's chapel, No. 46 Varick Street, and St. Luke's chapel, No. 483 Hudson Street. An effort will be made especially to attract mothers with little children, but all will be welcome, and it is thought the grounds will be used freely in the evenings by the men who work on wharves and their families. Especially is this so of St. John's, which is the only green spot in a district devoid of all else that is beautiful. It

is the aim of the parish to make these yards summer gardens for working people.

The Rev. William Wilkinson will hold a religious service on the grounds of St. John's every Sunday afternoon at 4 o'clock, and the early celebrations on Sunday mornings will be continued. Other services and activities of the congregation are now merged with those of St. Luke's.

OTHER FORWARD MOVEMENTS AT TRINITY.

Trinity Church will also open vacation schools in connection with two of its chapels, being St. Luke's, in Hudson Street, and St. Augustine's, in Houston Street, within a stone's throw of the Bowery. The school sessions will be held five days weekly, and the term will extend over July and August. The work will follow the plans laid out by the Vacation Bible School Committee; in fact, Dr. Robert G. Boville, national director of this committee, suggested the idea to Dr. Manning, rector of Trinity parish. The schools will be conducted by young college graduates and undergraduates of both sexes. Three hours each morning will be given over to Bible stories and light industrial training and other formal classes, but the afternoon will be devoted wholly to organized play under the direction of the instructors of the two schools.

The Rev. Raymond L. Wolven, of the class of 1908, General Theological Seminary, who was ordained priest in Christ Church, Bloomfield, N. J., by Bishop Lines on Friday, July 2nd, has been appointed curate at old Trinity, Wall Street and Broadway, to succeed the Rev. Philip C. Pearson ('07, G. T. S.), who has become rector of Christ Church, Ridgewood, diocese of Newark. Mr. Wolven has served his diaconate in St. Paul's Church, Englewood, N. J., and in St. Mary's Church, Tuxedo Park, diocese of New York.

"DAUGHTERS OF THE KING."

It is encouraging to report that during the past eighteen months the Order of the Daughters of the King has grown in numbers, about forty new chapters, with nearly five hundred new members, having affiliated. As far south as Jacksonville, Fla., as far west as Spokane, Wash., and even from British Honduras, have applications for data of the order been received, and it is with pleasure and hearty God-speed that the general secretary has sent charters to these respective places. Local assemblies in many of the dioceses are held, for the purpose of bringing together the chapters, to encourage its members, and to aid one another in the work of the parish.

DEATH OF A WELL-KNOWN CITY EMPLOYEE.

Martin J. Keese, custodian and janitor of the City Hall for twenty-eight years, died Sunday morning, June 27th, in St. John's Hospital, Long Island City, of acute bronchitis, aged 72 years. He has been known to mayors, aldermen, politicians, and newspaper men who have come and gone there for more than a quarter of a century, and was probably more closely identified with the important events of the city in the last fifty years than any other man living. As a boy he watched the celebration of the turning on of the old Croton water system. In later years he was an active and enthusiastic volunteer fireman. He fought through the Civil War with the Ellsworth Fire Zouaves. He had a most interesting fund of information about old New York.

The funeral services were conducted by the Rev. Wm. M. Geer, vicar of old St. Paul's chapel, Trinity parish, on Tuesday; interment in Greenwood cemetery. By the Mayor's orders all the flags on the City Hall were worn at half-staff, and the funeral procession was allowed to cross the City Hall plaza in front of the portico where the aged and faithful servant of the city and nation was accustomed to sit when off duty.

A NEW SECRETARY AT THE MISSIONS HOUSE.

The Rev. Hugh Latimer Burleson came from Fargo, N. D., and began his work as secretary (department not designated), at the Missions House on July 1st.

MISCELLANEOUS NOTES.

For the morning services at St. Bartholomew's on Sundays in July, Bishop C. D. Williams of Michigan is the special preacher. During August the special preacher will be the Rev. J. Stuart Holden of St. Luke's Church, Portman Square, London.

The Rev. Karl Reiland will be in charge of Grace Church, lower Broadway, during the summer. The Rev. George E. Talmage will have charge of Grace chapel in the absence of the vicar, who has been in poor health, and is now abroad. Mr. Talmage was formerly a minister in the Dutch Reformed Church, and is a nephew of the celebrated DeWitt Talmage of Brooklyn.

Alexander George Wood, 77 years old, who for more than forty years was a volunteer singer in the choir of Trinity Church, died in St. Luke's Hospital on Thursday evening, July 1st.

MISSIONARY BULLETIN.

NEW YORK, June 29, 1909.

THE increase in contributions from all sources to June 1st, after allowing for the later date on which Easter fell this year, makes a better showing than it has before this year. The total increase to June 1st on this basis is $27,494.01. Only a small portion of this increase, however, is in parish and individual offerings applying upon the apportionment, say $4,028.53. The number of parishes sending offerings to the above date is larger by 285 than a year ago. Last year to June 1st the number was 3,212; this year, 3,497.

There is needed a very much greater increase from many parishes and missions and individuals if the apportionment is to be met in full, and all the appropriations provided for that have been made in the name of the whole Church, in faith that the necessary funds would be contributed.

After applying all available legacies that have been received this year, the Board, to meet all appropriations to September 1st next, should receive from the Church during June, July, and August $425,000.

Many letters have been received stating that parishes are making a special effort to complete their apportionments this year in memory of our late treasurer, Mr. George C. Thomas. Will not *all* unite in this effort, and cannot many send more than the apportionment? For, as is always clearly stated on the printed summary that goes with this letter, the apportionment is the "minimum amount" asked for.

Four dioceses and nine districts have completed their apportionment. They are Arkansas, East Carolina, Montana, and Virginia; Alaska, Eastern Oregon, Honolulu, Idaho, Kearney, North Dakota, Salina, South Dakota, and Tokyo.

During the last fiscal year 4,008 parishes and missions, containing 670,000 communicants, contributed $477,322.58, while 2,500, containing 180,000 communicants, contributed nothing toward the apportionment.

Under this apportionment plan it is confidently expected that all will make offerings of a proportion of the cost of the general missionary work; indeed, that they will claim it as a privilege, in order that the work may be fully supported, and the burden not fall unduly upon a part of the people.

Will not everyone make a special effort to this end in the remaining months before September 1st, the close of the fiscal year, in order that the annual report of offerings may show a still further improvement and all the appropriations of the year be met? If any Sunday school Lenten offerings have not yet been remitted, please send them in at once, as our detailed list soon to be published is to include items received to July 1st.

Yours very truly,

E. WALTER ROBERTS,
Assistant Treasurer.

THE FIVE MILLION DOLLAR CLERGY RELIEF PENSION FUND.

BY CORTLANDT WHITEHEAD, D.D.,
Bishop of Pittsburgh and President of the Commission.

PERMIT, in as brief form as possible, some information in which the whole American Church will be interested.

In behalf of the commission appointed by the General Convention, I desire to assure the Church that *something has been done.* Twenty thousand dollars has been handed over to the General Clergy Relief Fund, of which the Rev. A. J. P. McClure is the efficient financial representative; $2,000 of that amount has been given by the Church League of the Baptized, a society auxiliary to the commission; so that immediately the money raised by the commission, and which without the commission might not have been contributed at this time, becomes at once effective, and refutes the objection sometimes made that we are to wait long years or decades before any benefit shall be derived from the $5,000,000 Relief Fund.

In addition to this result in money, there have been contributions in pledges from sixty-seven dioceses and missionary jurisdictions of about $75,000. The convention of the diocese of Maryland has voted to raise $125,000, and the diocese of Los Angeles has allotted to the parishes about $40,000. Single gifts of $1,000 and more have been received from Grace, Calvary, and St. George's Churches, New York City; Emmanuel Church, Old Orchard, Mo.; and the Cathedral, Louisville, Ky. Two of our Bishops have also contributed $1,000 each. The fact that these sixty-seven dioceses and missionary jurisdictions have already

made contributions shows how generally this matter appeals to everyone, and indicates that many individuals, Bishops, other clergy, and laymen have shown their faith in the success of this great movement. This is all the more encouraging because it was quite impossible to begin active work until about ten months after the commission was appointed. Taking into account the financial stress that has prevailed ever since, and the missionary crisis through which we are passing, and that no appeals have yet been made personally to men of wealth, and that every other cause has the "right of way" over our enterprise, we feel that our achievements, while small, are not unworthy.

By the indefatigable labors of the Rev. Dr. Wilkins an office has been established and equipped in St. Louis; thousands of letters have been written; sixty-two diocesan committees have been established, a number of them actively at work; nearly 150,000 copies of printed matter distributed; sermons have been preached and addresses made before diocesan conventions, missionary councils, clerical meetings, Church guilds, and other parochial organizations.

We are thus enabled to be of real, practical benefit to the General Clergy Relief Fund, and we are glad to emphasize the automatic pension idea, which was first suggested by the Rev. Mr. McClure.

Would that our clergy and people during the summer would have this matter in mind, talk it over, and make generous offerings to bring it on unto perfection. Dr. Wilkins will, during the coming months, visit the Western coast.

A BIBLE PECULIARITY.

By C. H. Wetherbe.

WHILE it is true that the Bible is like other good books in some respects, it is so unlike all others as to be eminently peculiar and altogether unlike any other book in the world. One distinct and vital peculiarity may be seen in the fact that people are affected by the Holy Scriptures as they are not affected by any other book, however religious and forceful that book may be. No other book condemns the readers of it as the Bible condemns the consciences of those readers who are at variance with its truths and testimonies.

One may read a book on some moral subject, and he may be convinced of its truthfulness, but he does not feel particularly condemned by its statements. I may state the case more strongly by saying that no one ever feels at all condemned in heart for refusing to read books written by good and great men. One has no twinge of conscience for neglecting to read books of mere human composition. He can read them if he choose to do so, or he can let them alone, and he is not disturbed in conscience, however sensitive and responsive his conscience may be. But it is far otherwise in respect to the Holy Scriptures.

He who has, from his early youth, been so far under the influence of the Bible as to be convinced of its divine character, its heavenly origin, and its sacred truthfulness, cannot long neglect it without a sense of condemnation. There are times when he feels that he ought to read the Holy Word. In the depths of his heart there is a sense of guilt. The neglected Word rebukes him. Conscience reminds him of a disregarded duty in relation to God's Word. This has been true of a multitude of people, as their confessions have proved. This cannot be said concerning any other book. It is a peculiarity of the Bible and it is a very strong indication of its divine origin.

I WANT to commend most cordially those clergymen who during the past year have had the courage to do what to any thoughtful person must seem sane and reasonable and proper, in adopting for their female candidates for confirmation a modest veil. One must needs speak in guarded language of the ordinary headgear now fashionable in our congregations, which seems at confirmation time, in the very act of renouncing the pomps and vanity of this wicked world, to flaunt them in the very eyes of the Bishop, the clergy, and of God Himself. And if the people would note, as the Bishop must from his place, the inevitable but unseemly use of the front pews as a dressing room before and after the act of confirmation, they would understand how much more in accordance with the quietness and sobriety, which is the custom of the Church, it would be, for the female candidates to come to confirmation modestly and uniformly veiled. Absolutely sure that my judgment is right in this matter, I again repeat my commendation of those clergymen who have adopted a custom eminently on the side of good order and propriety. —*The Bishop of Pittsburgh.*

OUR MOTHER, THE SCOTTISH CHURCH.

By M. G. Medcalf.

THE history of the Scottish Church should have a unique interest for American Churchmen, since she is our spiritual parent in the Apostolic Succession. The following short sketch of her chequered fortunes since the Reformation may, therefore, be of interest.

Founded by St. Ninian in the fourth and St. Columba in the sixth century, the Scottish Church had, before the Reformation, become much more corrupt and in need of reform than her sister in England. The great wealth of the Church was one of the principal causes of her decline and fall. In the middle of the sixteenth century there were not less than 4,600 men and women vowed to the religious life in some form. Of these 13 were Bishops, 60 priors and abbots, 2,500 parish priests, and the rest monks, friars, and nuns. This army of ecclesiastics had at their disposal half the annual income of the land, while most of the great public buildings were under their charge. Yet before ten years of the latter half of the sixteenth century had passed this powerful and united body had melted away into nothingness. And the main reason of the collapse was the appalling rottenness of the Church. Covetousness, greed, corruption, vice, openly flourished in the holy places of the Sanctuary. The highest offices were in the hands of men bred in an atmosphere of vice and greed, and the inferior clergy copied the manners of their superiors. For example, one illegitimate son of James V. received the rich priory of St. Andrews before he was 7 years old, and another received the abbacy of Holyrood at the age of 5. Reading of these things, one is not surprised at the sudden doom that overtook this corrupt Church.

The leader and prime mover of the attack on the Scottish Church was the stern Calvinist, John Knox, venerated as a reformer by the Presbyterian Scotch. Into the details of the religious revolution effected by him and of the wanton destruction of sacred and beautiful buildings which accompanied it, we cannot enter now. The visitor to Scotland cannot fail to be struck with the sight of these ruins. Even more disastrous and lamentable was the shattering of the spiritual building. The old Apostolic ministry of Bishops, priests, and deacons was cast away, and a new kind of ministry, the invention of the Genevan reformer, Calvin, was put in its place.

Knox and his followers, with the greedy nobles who were enriched by it, were strong enough to impose this system on the Scottish people, but the extent to which it was acquiesced in has been exaggerated. For some half-century the country was outwardly Presbyterian. But, as Cardinal Beaton lived till 1603 and the episcopate was restored in 1610, Scotland was not ten years without a Bishop.

James (I. of England and VI. of Scotland), who was brought up a Churchman, determined to restore the Church in Scotland. Accordingly he summoned to London three prominent Scotchmen, Spottiswode, Lamb, and Hamilton, who there received consecration as Bishops, and on their return to Scotland they consecrated others to the vacant sees, and the ministers of the parish churches were once more duly ordained and commissioned. The opinion of the nation was divided. The ministers and people of the south were opposed; in other districts they were favorable.

All went well for a time, until the want of tact displayed by Charles and Archbishop Laud in the matter of the Prayer Book threw the whole country into a ferment of excitement. The Prayer Book, by the way, was really native Scotch, drawn up by Bishops Wedderburn and Maxwell, but they thought it was English and Laud's, and, as one wrote at the time, "Our main fear is lest our religion be lost, our throats cut, and our poor country made an English province." There was a great rush to sign the National Covenant. With the Civil War and the fall of the monarchy, the Church in Scotland, as in England, came to persecution and distress, and Presbyterianism had another innings in Scotland.

After the Restoration, four Scotchmen were consecrated Bishops in Westminster Abbey. Their names were Sharpe, Fairfoul, Leighton, and Hamilton. The Apostolic Succession and the grace of holy orders have never failed since in the Scottish Church.

A Bishop's throne was no bed of roses in those days. The murder of Archbishop Sharpe was the first of the troubles. Sharpe was murdered, as his assassins were careful to explain, "not for any private hatred to his person," but because he was a Bishop. But there is no doubt that he encouraged the se-

verest measures against the Covenanters and involved the Church in the odium caused by the repressive measures of the State. To the present writer there seems to be here an analogy with the case of Ireland. Why is Ireland predominantly Roman Catholic, and why is there still a feeling of hostility and prejudice against the Church of Ireland? Because in the old days the State, *i.e.*, the English Government, persecuted the Roman Catholics and made the Irish Church the instrument of their repression. Again, why is Scotland predominantly Presbyterian, and why is the Church of Scotland regarded with suspicion and aversion? Because in the old days—for a short time, indeed—the State, that is, the English Government, persecuted the Presbyterians and made the Church of Scotland the instrument and medium of the oppression.

We are now come to a crisis in the history of the Scottish Church: the Revolution and the accession of William of Orange.

When it was known that King James had fled, religious anarchy ensued in Scotland. The Covenanters of the south and west, smarting from the fierce persecution under James, turned against the helpless clergy and "rabbled" them—that is to say, fierce bands of armed men attacked the inoffensive clergy in their homes and drove them forth with all belonging to them, without mercy. Christmas night, 1688, is specially to be remembered as stained by such an outburst of fanaticism. Nearly 300 clergy were thus "rabbled" by the Cameronians. The disestablishment of the Scottish Church came about in this way: Bishop Rose had gone to London as the representative of his brethren. Before he got there, he heard that King James had fled and that King William was in possession. The Bishop was much troubled at being left to act suddenly on his own responsibility. At length one day he met King William at Whitehall. The King said to him: "Are you from Scotland?" "Yes, sir," replied the Bishop. Then, said the King, "I hope you will be kind to me and follow the example of England." The Bishop's evasive reply was, "Sir, I will serve you as far as law, reason, or conscience shall allow me." The King turned away, offended and disappointed. The fact was, the prelates of Scotland, like the Non-Jurors of England, found allegiance to William difficult to reconcile with their conscience, which prompted them to remain loyal to the exiled Stuart prince. Bishop Rose found all the Bishops of Scotland of one mind with himself. Not one of them would take the oaths of allegiance and service to the new King, and this political issue decided the fate of the Scottish Church. The Presbyterians had no such difficulty. Their system was, therefore, exalted into a State "Church," while the ancient Catholic Church of the land was dethroned, disestablished, and disendowed.

The Parliament that assembled in Edinburgh to proclaim William of Orange King, passed an act declaring "government by Bishops contrary to the inclination of the generality of the people." This was far from true. North of the Tay, Presbyterianism could hardly be said to exist. In other parts of the kingdom Presbyterians numbered one-third and Church people two-thirds of the population. Only in the southwest were they in a majority. If religion could have been disentangled from politics, a free General Assembly would have voted for Episcopacy. "But for the ill-starred attachment of the Scottish Churchmen to the Stuart dynasty, Episcopacy would in all historical probability have been the established religion to this day."*

By the action of the state, therefore, the ancient Church was disestablished and the Presbyterian system set up instead. The Established "Church" of Scotland is thus state-made, man-made, in a way that the Churches of England and of Ireland never could be said to be. At no point in history can it be said that these Churches were set up by the state. There is, of course, no analogy to the position of religious bodies in America, where things stand on quite a different footing.

The sudden reverse of fortune plunged the Scottish Church into great distress. The Bishops retired into private life; the clergy were ejected from their benefices. But they continued to minister, in spite of the law, in many parishes where the people would not allow them to be disturbed. Even when driven from the parish churches, a substitute was soon found in some room or house hard by. There the accustomed worship would be kept up. The Presbyterians in power tried their best to put it down, but, as usual, the persecuted suffered, endured, and remained.

In 1695 an act was passed, forbidding the ejected clergy to baptize or marry, the penalty being imprisonment or exile.

On the accession of Queen Anne the oppressed Bishops and clergy sent her a petition, begging help in "the deplorable condition of the once National Church since the suppression of its apostolic government." This brought some relief, which, however, lasted only till the death of Queen Anne, when a new and worse persecution began.

The history of the Scottish Church during the eighteenth century is one long tragedy. After the rising in 1715 in favor of the Stuarts, in which it was believed that many members of the Church were implicated, an act was passed making it penal for "Episcopal ministers" to officiate unless they had taken the oaths to the government. The severe measures both now and after the '45 brought the Church almost to extinction.

The action of the State, guided by Scotch Presbyterians, cannot be regarded as purely political. The Scottish clergy were told they would not be allowed to officiate unless they had taken the oaths, but if willing to do so, they were informed that the law did not permit them to minister unless they had been ordained out of Scotland. The laity were included in the penal statutes. The number of any congregation was limited to five persons, *i.e.*, an average family. The laity attending such forbidden services were subject to a fine of £5 or six months' imprisonment for the first offence, and two years' imprisonment for the second. It was a curious thing for Scottish gentlemen to run continual risk of fine and imprisonment and to find themslves cut off from all civil and official employment. Peers attending such services were excluded from Parliament and commoners were deprived both of the franchise and of the right to stand.

Various devices were resorted to for evading these cruel laws. In some places, as at Montrose, a building was erected with several rooms opening out from a central room, and five persons were placed in each.

Sometimes they met in secluded places in the open air or in the lonely country cottages. But Presbyterian spies assisted the execution of the penal laws, and for many a day the public worship of Almighty God with the liturgy of the Church was attended with great risk and danger.

It is noticeable that while the persecution of the Presbyterian Covenanters, of which so much has been written, lasted only some twenty-eight years—from 1660 to 1688—the persecution of the unfortunate Church people by Presbyterians lasted with severity for nearly a century, and can scarcely yet be said to have ceased altogether. To this day a Scotch Bishop dare not consecrate a cemetery for the burial of the dead. Church people have to content themselves with a collect or benediction said over the grave by the priest. This is a fact, though it is hard for us to see how the blessing of a Christian Bishop can pollute the ground for a dead Presbyterian.

In 1760, with the accession of George III., the pressure of persecution ceased. By that time the Church had dwindled from 14 Bishops and 1,000 clergy to 4 Bishops and 42 clergy. But though despised and persecuted, the principles for which she had contended had maintained their ground. Moreover, it is the proud boast of the Church of Scotland that in the hour of her bitterest adversity she was enabled to confer on the young Church in America the precious jewel of Episcopacy, which the Church of England would fain have bestowed but could not on account of its state fetters. On Sunday, November 14, 1784, Dr. Seabury received consecration to the see of Connecticut in an upper room in Aberdeen from the hands of Bishop Skinner and two other Scottish Bishops. The Church of Scotland is thus the Mother-Church of the Church in the United States—now the largest offshoot of the Anglican Communion. It is also an interesting fact that the American liturgy closely resembles the Scottish office, and both possess that most desirable feature of the Invocation of the Holy Ghost before the Prayer of Consecration.

Since that time the Church of Scotland has continued to grow and gradually to recover strength, ever witnessing to the principles embodied in her motto: "Gospel Truth and Apostolic Order." She is not the English Church in Scotland, as some ignorantly call her. She is the old Catholic Church of the land, adhering to primitive and Apostolic order, faith, and worship, and stands to-day as a witness and advocate for the fair ideal of a restored, united National Church.

* Rev. W. Stephen on *Presbyterianism not Scotch.*

"It may not be ours to utter convincing arguments, but it may be ours to live holy lives. It may not be ours to be subtle and learned and logical, but it may be ours to be noble and sweet and pure."—*Selected.*

WHAT OUR MISSIONARY FORCE IS DOING IN CHINA

AMERICAN CHURCH MISSION,
ST. SAVIOUR'S, WUCHANG,
Octave of the Ascension, 1909.

AT the conference of all Anglican missions in China, held recently in Shanghai, it was agreed by all, after a long discussion, to abandon all local names such as "English," "Anglican," and "P. E.," and refrain from foisting on the poor, long-suffering Chinese Church our insular and petty designations, and hold only to the good old historic name of the Church as contained in the Creeds. Of course this victory was won long since in our own American Church mission in China, and we are known by all simply as "The Holy Catholic Church" (Rome having abandoned the title and calling herself by a technical and local name, "Church of God").

But some of our good C. M. S. brethren in the conference made an earnest contention for a smack of the Establishment in the title and begged for at least one character in the Chinese name which might be interpreted by those who so desired as a syllable of the word "Anglican." This needs a word of explanation.

The word "Anglican" is translated into Chinese by three characters, pronaunced "Ngän Li Käm"; the first of which is the character for "peace." The plea was to call the Church simply "The Ngän (Peace) Church." Those who wished could consider it "Anglican," abbreviated, and those who opposed could interpret it "Peace Church." But this the Chinese delegates, even those from C. M. S. districts, would not have. They, too, made an earnest appeal for the name "Holy Catholic" as opposed to "Anglican," and said they wanted the Catholic Church in China and not the Anglican Church in China. "Chinese Holy Catholic Church is the name we Chinese want. Won't you foreigners let us have it?" This convinced the opposers when nothing else would. We trust that Holy Catholic will be in future the official designation of the Church, whether planted by English or American Church missionaries, as is the case in Japan. Thanks be to God.

The opening of the catechetical school in Hankow is a step of the greatest importance toward the upbuilding of the Chinese Holy Catholic Church. The training of native workers to evangelize their own people is the most important work that the foreign missionary can do. The Rev. S. H. Littell, to whom, under God, the highest praise is due for the enormous advance that has been made, has shown untiring energy in the raising of funds for the splendid building just completed, and in training his men and raising the standard of the school. He has in all about forty men in preparation for the office of catechist. The course covers three years, and there is also a preparatory department. The men are carefully selected from a much larger number of applicants from all over the diocese, and after their course prove most efficient trained lay helpers for the clergy, whether in the larger parishes or in the more remote country stations where, however, they are supervised by clergy and visited regularly for the sacraments, etc.

The annual meeting of the Woman's Auxiliary of the district of Hankow was held recently at the Cathedral. For a number of days preceding an institute for women catechists and other women workers was held by Deaconess Hart in Hankow. The delegates who attended were given a course of special instruction, and besides, gained many valuable hints about parochial methods from visiting the parishes in the neighborhood. A number visited St. Saviour's on Rogation Tuesday, and after devotions in church, inspected our girls' school, industrial school, and old ladies' home.

There was a High Celebration at the Cathedral next day, when the annual offering was presented. This, together with the sale of work, amounted to $500 Mexican, which is really remarkable, considering the general poverty of our people and the comparatively enormous purchase-power of money. The Cathedral was full of women from the three sister cities here and the delegates from all over the district. It seems almost incredible when one sees the self-reliance and pluck of some of our women. It is almost an unheard of thing in China for women to leave their homes and travel about, yet some of these came from long distances inland, at the very greatest inconvenience, owing to slow and uncertain methods of travel; and yet were full of interest and enthusiasm. This is just another instance of the Religion of Christ setting the captive free and overcoming all obstacles.

The community of St. Saviour, Wuchang, has every reason to thank God for His special favors. The fathers have baptized 75 and presented 44 for confirmation during Easter-tide. All of the latter made their confessions in preparation. There have been over 200 confessions in Wuchang and out-stations since Advent. On the Third Sunday after Easter the Bishop visited St. Saviour's and confirmed 25 of the above-mentioned 44, and also blessed the "House of the Visitation," the new building now occupied by the industrial school and old ladies' home. On his way to his visitation of the stations up the Han river the Bishop was delayed for hours because the little river steamboat broke down, and instead of his arriving at Han Chuan in time for a Confirmation service at 2, he did not reach the place until 10 P. M. The candidates, in order to be sure to be on time, had been at the church since noon. The Bishop was met at the river bank by a delegation of old Christians, who had a sedan chair in waiting. He finally arrived at the church amid a din of firecrackers. When the smoke cleared away, we found that the candidates had not dispersed, but were still there, though some of them had come from farms miles away in the country. They all presented themselves for confirmation, and the service was over at 11 o'clock! The Bishop

THE SANCTUARY, ST. MARY'S CHURCH, TSEN HWANG KANG, CHINA.

and myself agreed that the Chinese are a most patient people. Where else could you find Confirmation candidates who would be willing to wait eleven hours for that sacrament?

Other arrangements had also been thrown out by this long delay. The people at St. Mary's, Tsen Hwang Kang, five miles distant, were expecting the Bishop on the evening of this same day. We couldn't telephone or telegraph to them, so they waited at the church until 11 P. M. before they dispersed for their homes, some of which were very far away in the country. However, they reassembled in good season next morning and hadn't the least complaint to make when Confirmation was administered along with the office for the consecration of their little church, which made an exceedingly long service. The new St. Mary's is entirely of native materials and workmanship, and for an out-of-the-way, country place, where skilled workmen are few, is remarkably satisfactory. There are a number of whole families of Christians in St. Mary's congregation and the parochial school is made up entirely of Christian children who attend church daily, morning and evening, just as regularly as they go to their Chinese reading class or any of their other lessons. One of the Community fathers preached a mission here just before Lent.

Ascension Day was marked by the usual festivities at St. Saviour's. Being very simple in tastes, we were content with just a solemn Eucharist in the early morning with an address

and a goodly number of communicants. We didn't expect the people to come to any other services, and the rest of the day was given up to recreation. The boys of St. Joseph's School will have good reason to remember the day (St. Joseph's is our middle school at St. Saviour's). Our play-ground is very small for such a large number, and it is always a great treat to our boys to get outside the city wall and have their sports in the fresh, green grass in the Fuller's Field there. They presented a fine appearance as they marched along in their clean cotton uniforms, and the drum and bugles succeeded in attracting attention where the great flag of the dragon swallowing the sun and the flashing red flag of St. Joseph's School failed. After some hearty sports we had a little picnic lunch before returning. The boys are permitted to go out there once each week, and it does one's heart good to see how they enjoy themselves. They no sooner reach the spot than off come shoes and stockings and all superfluous clothing, and races, ball, rope-jumping, etc., begin. I looked across the field the other day and saw our thurifer and crucifer playing circus, standing up riding bare-back on a poor, patient old water-buffalo they had captured as he was quietly enjoying the tender green grass! The former of these two boys is the prize pupil in St. Joseph's, both in his studies and in his drill and sports. He is trying hard to get into Boone College in September. It will be a fine thing for him to be lost in the crowd there, but we shall miss him terribly.

Things at St. Saviour's are most encouraging. The chief service of the Lord's day, the early choral Eucharist, is well attended, and we have forty or fifty communicants every Sunday. The parochial schools are over-crowded and we have had to rent a house next door for our overflow. We are planning to add another story to St. Joseph's School, to be ready for occupancy when we reopen in September. Nine boys who came to this school as heathens have been admitted catechumens this Easter-tide; two others have just handed in their names. They are brothers, as the word is used in China; we should say cousins, their fathers being brothers. (There isn't the least difficulty, by the way, in persuading the Chinese that our Lord's "brethren" were not the sons of His Blessed Mother; the word in Chinese, as in Scripture, being too general to necessarily imply this.) The father of one is a military mandarin and the other a government official in charge of some mines. People of this rank, as a rule, show little interest in Christianity, and in fact have much to lose and little to gain in this world by accepting Christ. These two dear boys, however, assured me that they were willing and had received the consent of their parents. They signified their wish through a "go-between," or middle-man, as Chinese always do. I consulted with the Chinese deacon on the subject and he put on a very grave look. "Hsi Suei (Auspicious Gift) is a good boy. He will do very well. But not so Hsi Chin (Felicitous Gift). He had better wait awhile until he corrects some of his bad traits of charter."

"Is he really bad?" I asked.

"No" (doubtfully), "but he has a number of smaller faults."

"What, for instance?"

"Well, at roll-call he answers up too loud, and besides, he has a way of elbowing other boys."

I thought if this good, prosaic deacon could know the average American boy at close range he would think this one a saint by comparison. So it was agreed that he be put on special probation until Trinity Sunday. I promised to send for him and have a special talk with him on the subject of his faults. I did so, and couldn't help smiling when he looked me straight in the eye and said he'd try hard to be good. One of the older boys, who is a communicant, is a kind of sponsor for both these boys and takes them to the church each day for special prayers during the time of their preparation.

Some of the St. Joseph's boys board at the school. A day or two ago I was inspecting their crowded little dormitory. As I passed the bed where the above-mentioned "bad boy" slept, I noticed it lacked a mosquito-net—an article which is absolutely necessary for an undisturbed night's rest.

"Where is this boy's bed-net?" I inquired.

Another boy answered for him: "He has loaned it to a poor boy who is sick in the hospital."

Just imagine him rolling and tossing all night, annoyed by these fierce insects in order that his poor, sick friend and schoolmate might rest quietly! And this is what they call a bad boy! His fault is that he is just bubbling over with exuberant life and spirit and can't help making a noise. He is what THE LIVING CHURCH would call "robustious." But all that life, when properly directed, will be a great asset to the Church in China.

Our boys of St. Joseph's love their school. Our numbers are small comparatively and our surroundings plain and limited, but for that very reason the school is more home-like and we get to know and love one another very well. St. Joseph's has always been a feeder to Boone College, and every time I go to the compound I get a number of smiles of recognition from old pupils. The latest development is a St. Joseph's Alumni Association! Our boys are not to be outdone by others.

One Sunday our organist at St. Saviour's was ill, and one of the college students consented to help us out of our difficulty. He apologized beforehand that he had had very little practice of late, but I assured him that we only wanted a few simple hymns. These he chose and practised up. But in the goodness of his heart he thought he would do more and would play an organ voluntary before the service. Imagine how I was distracted in my devotions while vesting when he struck up Yankee Doodle!

Every time one goes out into the streets of the city he realizes that he is living in the midst of a heathen civilization. A few days ago, on my way to Hankow, I noticed a poor, suffering dog lying near the public well not far from St. Saviour's. As sights of this kind are so very common I did not stop to make any special investigation. Upon my return, several hours later, however, I was distressed to find the poor creature still lying there, groaning with pain. I made a few inquiries, and, to my horror, discovered that it had already lain there for *three days!* and no one had cared enough to end its miseries. Some brutal person had hacked it in the shoulder with a knife and the wound was all festering and covered with flies. I asked if the police would not do something, and was told very emphatically that they cared nothing for things of this kind and took no notice of them whatever.

Here is your pure, unadulterated heathenism! Nobody to take the slightest interest or to do anything to help a poor, suffering creature. One of our Chinese Christians ran up to the hospital with a message for Dr. Merrins, and it took only a few minutes after the chloroform bottle arrived to put the poor, helpless sufferer out of its misery.

It is a joy to watch things grow. There are marked signs of progress everywhere. In Wuchang the Women's Hospital has moved into new quarters on the farther side of the Dragon Hill, which divides our city into halves. Dr. Glenton and Miss Higgins are having a strenuous time. They had to move into this place, bought long before the carpenters and masons had finished the necessary repairs, and there, amid all the confusion and a crowd of sick people, camped out. Things are gradually getting into ship-shape and those two plucky women are doing a splendid work in a part of the city where they are very much needed and appreciated.

Another venture in the past year and similar in its success, is the removal of the select school for daughters of mandarins and other high-class officials to the same section of the city. The school is called St. Margaret's, and Miss Byerly, who has it in charge, could not stay in the first house she rented for more than a few weeks, so rapid was its growth. She has now secured a fine, big, semi-foreign mandarin's residence, two stories high and admirably adapted to school use, and expects to reopen in September with forty girls. The school has attracted considerable attention in high circles, and Chinese ladies are to be seen daily in their sedan chairs on their way to visit the school and pay their respects to the teacher. The Chinese assistant teacher is a remarkable woman, a Manchu by birth, who, after eight years of opposition and obstacles, was at last baptized at Easter.

Miss Byerly divides her time between St. Margaret's and the three chapels of the city. She has a number of Chinese women assistants and through them keeps charge of all the work for women, including the industrial school at St. Saviour's.

ROBERT E. WOOD.

IT IS NOT uncommon to meet with people who ought to be, and imagine they are, well informed, who are quite ready to assert that the introduction of the doctrine of Eucharistic sacrifice into the Anglican Church was one of those dreadful innovations brought in with sinister intent by those objectionable men the Tractarian leaders of the nineteenth century, says Canon Foley in the *Church of Ireland Gazette*. One cannot but feel a desire to prescribe for those who entertain this idea a good, solid course of study in the writings of the great Anglican divines from the time of James I. onward.

WIRELESS TELEGRAPHY.

(EVE OF COMMENCEMENT DAY AT HARVARD, 1909.)

[VERSES WRITTEN BY THE REV. WILLIAM R. HUNTINGTON, D.D., CLASS POET OF '59, FOR THE FIFTIETH ANNIVERSARY DINNER OF THE CLASS, JUNE 29, 1909.]

Across the dark, beyond the world,
We flash our wireless forth to-night,
From streamers at the masthead curled
To wing its mystic flight.

For though well-nigh an hundred men
Our colors at the first we flew;
A sister ship, far out of ken,
To-day holds half the crew.

Ethereal waves our message bear,
Dull ocean's denser waves above,
More tenuous than the tenuous air—
More swift than carrier dove.

They feel their way; they seek their goal,
Through the dim mists—an answer! Hark
Homeward the undulations roll.
Dost catch the crackling spark?

Balch, Abbot, Lawrence, Storer, Blake,
Strong, Vincent, Rumrill, Keighler, How,
Bond, Stickney, Richardson. Awake!
Your greetings send us now!

Faintly along their viewless trek
The wavelets come with hurrying thrill—
"Shipmates, we join you on the deck!
Classmates, we're classmates still!"

W. R. H. ('59).

"IN THE MORNING—JOY!"

"Weeping may tarry for the night;
But joy cometh in the morning."

SO the English translators of the Bible both in the seventeenth and in the nineteenth centuries have rendered a beautiful and comforting couplet in the thirtieth psalm—a word that has cheered countless thousands of grieving hearts.

But helpful and thrilling as the translators made the verse, they were too closely bound by the rigors of English syntax to get into their rendering the full meaning of what the Hebrew singer wrote. It was an even deeper and noble truth which had been revealed to his soul and which he sang for the comfort of his people.

The margin of the revised version indicates the literal sense of the Hebrew original. The psalmist was saying more than merely that joy would come after sorrow. It was thus that he sang in his own tongue:

"Weeping may come in to lodge at even—
But in the morning, joy!"

When the night had fallen blackly, when the storm was wild and the foundations of the house quivered in the tempest, there was an insistent knocking at the door to which the householder dared not close his ears. And when he had drawn the bolts and opened the portal, it was a weird guest who claimed entrance. The householder, startled and afraid, would have forbidden him, had he been able, but the stranger would not be denied. Hooded and cloaked in mourner's black, the traveller made his way to the hearthside and laid him down to sleep before the fire.

The householder knew not the unbidden guest, but only knew that from the moment when his step crossed the threshold the pall of despair had fallen on the home. The air, which had been so cheerily defiant of the storm without, suddenly changed to feel the deepest of the storm's own throbbing terror. What was gain suddenly blackened into loss; what was hope suddenly sank into blank hopelessness. The presence on the hearthstone sickened the heart and gloomed the soul of faith.

The lights died out; the fire flickered fitfully; the householder's eyes were fountains of tears. The stranger prone on the hearth slept on, unheeding the grief which had swept in with him through the outer door. The householder could only watch and wait, daring neither to bid the stranger begone nor to wake him and inquire wherefore he had come.

So, not knowing his visitor, the householder could only name him Weeping. It was Weeping who came in to lodge at even.

But at last the long night wore away. The storm ceased. The dawn broke. The sun rose. The freshness of the morning flooded the room. The householder dried his tears and opened the window wide to the fresh hopes of a new day. And then he turned again to his guest at the fireside.

And lo! the stranger wakened; he rose; he threw back the stained and bedraggled cloak of his journey; he turned to the householder his morning countenance.

And it was a countenance not of tears and grief—but a countenance with the shine of heaven on it. And his garments were not the sombre insignia of mourning; they were white garments of a radiant gladness.

The guest was not Weeping; it was Joy!

"Weeping may come in to lodge at even;
But in the morning—joy!"

It is, after all, but little to say to the grief-stricken soul that if it can only be patient its griefs will fade away; its losses will lose the poignancy of their hurt; and that in some new gain and some rising bliss it will find a new joy to take the place of the one that was stolen from it. The world knows that, and so it comforts itself; really it would scarcely demand a revelation to teach men that sorrow and joy may come in turns, and he who can endure through the darkness of the one will in the end come out into the light of the other.

The consolation of Christianity is a consolation far richer and more immediate than this common philosophy of even irreligious human experience. It has a better thing to say—a more mystic thing—a thing so hard to believe that not even the truest of Christian saints continually apprehend it; those beyond the reach of spiritual knowledge esteem it but the folly of a dream.

And that consolation is this:

Sorrow itself is but the disguise of joy.

Such is the high mystery of the comfort wherewith we are comforted in Christ. The doctrine for those who sorrow in Christ is that their losses, when all is known, will prove to be gains; their bereavements, when all is known, will prove to be increments; their sufferings, when all is known, will prove means and ministrants of strength.

A truth so high and so hidden in the secrets of God we may not expect to be fully vindicated and revealed in any morning less bright and illuminant than the spacious, cloudless morning of eternity. But some knowledge of it every morning may bring to those who live in the faith of Jesus Christ.

The trial that seemed in the first experience of it so hard to endure, begins, as the soul penetrates it farther, to prove a vast endowment of patience and trust. The disappointment that at the stroke appeared to rob life of its meaning and every hope, turns out to be the portal of a new path of better success and richer understanding of life.

So Jesus Christ, dwelling with us, helps us gradually to learn that the dark-garmented visitor who asks for lodging when the sun has set and the world is dark, must not be begrudged his rude and painful bed, for if we are but able to pull through the night trustingly, the morning will prove that our guest was the joyful messenger of our Father's benediction.

It is even so that many, hospitable to dark and doleful stranger events in their lives, have entertained angels unawares. —*The Interior.*

PRESENTED A FATTED CALF.

AN interesting episode, following upon the observance of the recent anniversary at New Rochelle, N. Y., is told in the daily papers, as follows:

After a lapse of more than 100 years, arrangements have been completed here for the presentation by the people of the city of a fatted calf to the heirs of Lord Pell, the original owner of the land on which New Rochelle stands.

The presentation will take place at the Bronx Manor House, in Bronxville, on Thursday, June 24, which is the residence of George H. Pell. The Mayor, Common Council, and other citizens of New Rochelle and the North Side Board of Trade, which has arranged a jaunt through Westchester on that day, will witness the presentation of the calf.

When Lord Pell sold the 6,000 acres now comprising the city of New Rochelle to the Huguenots in 1688 for about $800 he thought that he had made such a good bargain that he threw in another 100 acres for a church on condition that the Huguenots would "every year thereafter present to him, or his heirs, or assigns, forever, on St. John's Day, one fatted calf." The Huguenots kept their word for many years, but about a century ago allowed the custom to lapse.

Recently, at the unveiling of a Huguenot monument at Hudson Park, Mr. Pell, who is a direct descendant of Lord Pell, met Mayor Raymond and reminded him that the fatted calf had not been given for many years and that this year he would make a demand on New Rochelle for the calf.

The mayor laid the matter before the aldermen, who decided to buy a calf and present it to Mr. Pell with appropriate ceremonies.

DARWINISM: IN POLITICS AND IN RELIGION.

BY HENRY JONES FORD,
Professor of Politics, Princeton University.

V.—WHAT DARWIN HIMSELF SAID.

THE vulgar notion of Darwinism is that it propounds the doctrine that man is descended from the monkey; but that is not what Darwin said.*

Darwin held that the resemblance in physical structure between man and the anthropoid apes is such as to indicate a common ancestral form, but he expressly declares: "We must not fall into the error of supposing that the early progenitor of the whole Simian stock, including man, was identical with, or even closely resembled, any existing ape or monkey" (Sec. 262).

Since Darwin wrote, direct evidence on this point has been supplied by studies in comparative embryology, a convenient summary of which may be found in Chapter III. of Metchnikoff's work on *The Nature of Man*. The embryo of the anthropoid ape is more human-like in contour than the adult type. The prominence of the jaw development and the bestial projection of the facial portion of the head is a late stage of development, indicating that these characteristics have been evolved since differentiation took place from the remote ancestral type common to ape and man. The notion that the anatomical resemblance between ape and man implies close kinship is fallacious. The truth is that both have preserved a primitive pattern of mammalian organization more closely resembling the antecedent reptilian pattern than other orders of mammalia—as for instance the horse, or the ox, or other hoofed animals. In the case of the human species the stress of evolution has been laid upon modification of internal structure. If variation registered in the cells of the brain were as apprehensible as external differences, the resemblance between man and ape would appear superficial and insignificant as compared with the great structural differences that would then appear. Wallace has pointed out that when the modifying influence of natural selection began to operate chiefly along the line of brain development, man's brain alone would have increased in size and complexity, and his cranium have undergone corresponding changes of form, while "other animals have been undergoing changes in their whole structure to such an amount as to constitute distinct *genera* and families." Man retained a primitive pattern as a basis for mental evolution; the ape retained a similar primitive pattern as a basis for physical evolution; so, notwithstanding their common preservation of a physical type that includes both in the same zoological class, they are worlds away in their nature.

Hence, the large volume of literature that is engaged in accounting for the disappearance in man of the protruding muzzle, the receding forehead, the elongated fore-limbs, and other physical characteristics of the ape, is applied to a needless task. Man did not start with the ape. Man and ape had a common start. The ape, with his insulting caricature of humanity, exhibits what man might be were he developed on lines of individual advantage. Darwin remarks:

"We should bear in mind that an animal possessing great size, strength, and ferocity, and which, like the gorilla, would defend itself from all enemies, would not perhaps have become social; and this would most effectually have checked the acquirement of the higher qualities, such as sympathy and the love of his fellows" (Sec. 96).

Thus if the intensification of individual competency through conflict, such as Nietzche's philosophy proposes, is the process by which Superman will be developed, we may say that what this process can accomplish has been revealed by nature. Superman of the Nietzsche type has already appeared. Zoologists classify him as the gorilla.

Darwin lays great stress upon the fact that man could not have been developed upon lines of individual advantage, but is a social product. Natural selection in numerous species operates primarily upon the community, and the organization of the individual is moulded by the secondary stresses transmitted by social interaction. Darwin remarks:

"With strictly social animals, natural selection sometimes acts on the individual, through the preservation of variations which are beneficial to the community. A community which includes a large number of well-endowed individuals increases in number and is victorious over less favored ones: even although each separate member gains no advantage over the others in the same community. Associated insects have thus acquired many remarkable structures, which are of little or no service to the individual, such as the pollen-collecting apparatus, or the sting of the worker-bee, or the great jaws of soldier-ants" (Sec. 94).

Darwin goes on to say that "with the higher social animals, I am not aware that any structure has been modified solely for the good of the community, though some are of secondary service to it." But the context indicates that he is here thinking of obvious structure, and is not referring to intensive growth of structure as in the development of the brain and nervous system. He immediately adds: "In regard to certain mental powers the case is wholly different; for these faculties have been chiefly, or even exclusively, gained for the benefit of the community, and the individuals thereof have at the same time gained an advantage indirectly."

Darwin gives a mass of evidence showing how "the social instincts, which no doubt were acquired by man as by the lower animals for the good of the community" (Sec. 203) have operated to develop man's moral and intellectual faculties and thus indirectly the individual brain. He points out that it is impossible to account for the spirit of self-sacrifice on grounds of individual advantage.

"Man seems often to act impulsively, that is, from instinct or long habit, without any consciousness of pleasure, in the same manner as does probably a bee or ant, when it blindly follows its instincts. Under circumstances of extreme peril, as during a fire, when a man endeavors to save a fellow-creature without a moment's hesitation, he can hardly feel pleasure; and still less has he time to reflect on the dissatisfaction which he might subsequently experience if he did not make the attempt. Should he afterward reflect over his own conduct, he would feel that there lies within him an impulsive power widely different from a search after pleasure or happiness, and this seems to be the deeply planted social instinct" (Sec. 194).

Darwin declares that "the moral sense perhaps affords the best and highest distinction between man and the lower animals" (Sec. 206). In showing how natural selection may operate to prefer moral superiority, he observes:

"It must not be forgotten that although a high standard of morality gives but a slight or no advantage to each individual man and his children over the other men of the same type, yet that an increase in the number of well-endowed men and an advancement in the standard of morality will certainly give an immense advantage to one tribe over another. A tribe including many members, who, from possessing in a high degree the spirit of patriotism, fidelity, obedience, courage, and sympathy, were always ready to aid one another and to sacrifice themselves for the common good, would be victorious over most other tribes, and this would be natural selection" (Sec. 220).

Simple-minded Darwin actually subscribed to the sacred precept that "righteousness exalteth a nation." So far from thinking that intellectual advance will eliminate the God-idea, he refers to it (Sec. 206) as an "ennobling belief." Indeed, he considers the religious sense to be an evidence of advancing intelligence. He observes:

"The feeling of religious devotion is a highly complex one, consisting of love, complete submission to an exalted and mysterious superior, a strong sense of dependence, fear, reverence, gratitude, hope for the future, and perhaps other elements. No being could experience so complex an emotion until advanced in his intellect and moral faculties to at least a moderately high level" (Sec. 154).

"The following proposition seems to me in a high degree probable—namely, that any animal whatever, endowed with well-marked social instincts, the parental and filial affections being here included, would inevitably acquire a moral sense or conscience, as soon as its intellectual powers had become as well, or nearly as well, developed as in man" (Sec. 158).

Darwin holds that the germs of the mental and moral faculties of man are traceable in the nature of the lower animals. The difference, although immense, as he expressly declares it to be, is one of degree and not of kind. Brain, the organ of mind, has been developed from the corresponding plexus of nerve tissue in the series of animal forms antecedent to the human species. This portion of Darwin's treatise is most important in its political bearings, as he points out that

* The quotations are from his *Descent of Man*, and the sections are noted so that if readers choose they may verify the statements for themselves.

the origins of government are distinctly noticeable among the gregarious animals. "The most common mutual service in the higher animals is to warn one another of danger by means of the united senses of all" (Sec. 160). He gives various instances of coöperation, government, and control. "Bull bisons in North America, when there is danger, drive the cows and calves into the middle of the herd, while they defend the outside" (Sec. 161). He mentions the case of a troop of baboons attacked by dogs, all safely escaping to the heights save a young one, who stood on a block of rock, loudly calling for aid. One of the largest males, "a true hero," Darwin observes, ran to the young one's aid and led him out of danger. "All animals living in a body, which defend themselves or attack their enemies in concert, must indeed be in some degree faithful to one another; and those that follow a leader must be in some degree obedient" (Sec. 167).

Darwin's reasoning on the origin of the human species comes to this: that the being for whose direct advantage modification of the individual units took place under the operation of natural selection, was the community, so that human nature has been formed by the life of the community just as the nature of social bees has been formed by the life of the hive. Community, ranging from loose association to closely articulated polity, is displayed by many species. Darwin gives an impressive array of evidence in Sections 160-169 of his *Descent of Man*. Community may become so regular, constant, and habitual as to form the associate life into an organic aggregate on which the direct action of natural selection takes place, and only indirectly on the individual units as part of the composite entity. The classifications of zoology include species in which the individuals are united in a composite life—familiar instances of which are corals and sponges. The zooids, or individual members of such colonies, become differentiated in various degree by adaptation to particular functions in the service of the community. It is not essential that individual units shall be bound together in physical structure to undergo such modification. This may take place also when they have free individual locomotion, as among social insects—termites, ants, and bees. Natural selection, operating on the community as an organic whole, has developed marked physiological differences between its individual units, so that they are shaped from birth to their particular functions in the ant-hill or the hive. Those differences are so great that individuals of the same nativity may differ greatly in size, form, and organs. A physiological division of labor has taken place in the community, like that which takes place in the development of vegetal or animal organism, and the nature of the individual units cannot be interpreted save as a product of the collective life of which they are part.

In the stem of development to which the human species belongs, physiological distribution of social service, through differentiation of structural plan as between individuals of the same species, culminated in establishing sex. Modification by natural selection is not, however, confined to the molding of visible form, but takes place also in interior tissues and organs, if variation in such direction proves advantageous. It is not in question that the exceptional development of the brain in the human species is an increment of advantageous variation; the point at issue is, whose advantage? From the standpoint of the individual the problem baffles elucidation. But if, accepting Darwin's guidance, we regard individual human beings as having been evolved as the unit life of the community, the matter becomes comprehensible. All that it is then necessary to assume is that in past geological epochs there were anthropoid troops or packs subjected to conditions making existence dependent upon social service, setting up continual demands upon cerebral activity. Then we should have brain development as the direction in which the force of natural selection would be expended, coiling in the nature of the individual units the springs of action characteristic of humanity.

Conditions of sufficient pressure are easily conceivable in view of the immense climatic vicissitudes and the vast changes in the distribution of land and water that have taken place since the animal stock was formed from which man is derived. A plausible hypothesis is that the anthropoid group now existing—man, gorilla, chimpanzee, orang, and gibbon—are branches of a Tertiary stock of wide distribution, the vast gap now appearing between man and the other branches having been originally occupied by a gradation of species now extinct, of one of which there is perhaps a relic in the skull fragment found in a Tertiary formation in Java, and classified as the *pithecanthropus erectus*. The species that survived through individual adaptation to the environment are now restricted to tropical habitats. The sole species that was neither restricted in range, nor perished in the struggle for existence, has life in community as a distinctive characteristic, indicating that the species was preserved by variation in that direction. Humanity is a social product.

Department of Social Welfare

Edited by Clinton Rogers Woodruff

SCHOOL SOCIAL CENTERS.

"ROCHESTER Social Centers and Civic Clubs" is the title of a well illustrated account of the truly remarkable work that is being done in Rochester, N. Y., along the lines of School Extension. Readers of this department will recall the publication of an article in THE LIVING CHURCH under this title in which were described some of the efforts being made in various cities to enlarge the usefulness of school houses beyond the traditional time assigned to the usual routine of studies.

Rochester has been a leader in this work, under the inspiration of Edward Joshua Ward, and this pamphlet of 128 pages is a faithful narrative of what has been accomplished during the first two years. I strongly recommend its careful study especially by rectors of large parishes, because what has been done in Rochester in the use of school houses can be done elsewhere, not only with school houses, but with parish houses. There is no reason why these latter should not everywhere become more largely than they now are social centers not only for communicants, but for the whole neighborhood.

There is one interesting side issue recalled in the report referred to that will prove of special interest to Churchmen. Governor Hughes was invited to attend the annual convention of the civic clubs connected with the school social centers. He fixed April 8th as the date of his visit, but in the words of the report as this "date is in the midst of the week when religious scruples forbid some of the members of the civic clubs eating at a general banquet, it was decided to give up the original plan and, instead, to hold a meeting in Convention Hall preceded by an informal dinner with the Governor."

THE Rev. Hugh Birckhead, rector of St. George's, New York, in a recent address on the "Effect of Tenements" before a recent meeting of the Woman's Municipal League, spoke some what as follows:

"I am constantly being brought in touch with tenement-house dwellers. Out of seven thousand parishioners, only four hundred occupy entire houses. The majority live in tenements. Thus I have an opportunity to observe the method of life among these tenement-house dwellers, and the effect on their lives, of the conditions which surround them. Take, for example, homes consisting of two fairly lighted rooms, with perhaps a dark room between. You can see for yourselves that it is impossible that anyone so living could ever be alone, and we all know that only in being alone can one attain to spiritual growth. Never to be alone is never to grow spiritually. Then always there is the light, an electric light or gas jet somewhere, never the quiet of darkness. Darkness has a great deal to do with our development, ethically as well as physically. We need the darkness for rest, both mental and physical. These people are never in darkness. And then, they are never in silence; there is always the elevated train, the street car, the noise of the tenant above or the tenant below. Now all these conditions have a great deal to do with the formation of character.

"At one time, tenting out, eight boys in a tent, I said to one of the little shavers: 'How do you like it?' 'It's nice, but it's awfully lonely,' he replied. 'Why,' I said, 'how can you be lonely with eight of you in there together?' 'Because,' he said, 'at home me and me mother and little brother and sister all sleep in the same bed, but when father comes home drunk he throws us all out on the floor.' Can you blame them for their attitude toward those things which should be sacred? There is no place for any social life. I remember the case of a young girl coming to me to get married to her 'gentleman friend': Carl, she said, was his first name. 'But,' I said, 'what is his last name?' 'Why, I don't know,' she replied. 'I could never take him home. There was no place with five other children, so I had to meet him outside.' Frequently I have weddings where the bride's family meets the groom for the first time at the wedding."

Surely there is a crying need for better housing conditions

in New York, and everywhere else for that matter, for the tendency to congestion and therefore to inadequacy in housing facilities is well nigh universal.

THE CHICAGO CITY GARDENS ASSOCIATION.

The work of the Chicago City Gardens Association is at present in its infancy, but it is meeting with so much encouragement and sympathy in its efforts that it is believed by many already to be on a sound basis and that "city gardens" will become an important part of the philanthropic work of the city. The plan employed in Philadelphia in the cultivation of vacant lots is being followed closely.

The International Harvester Company gave the first large tract of land for the experiment. It has been divided into 100 gardens, one-eighth of an acre in each, and a practical and very successful young "farmer" has been secured as a superintendent. He is a graduate of the Agricultural College at Lansing, Mich., and has had experience as a landscape gardener as well as a farmer. Every lot was taken almost as soon as offered and many applications are filed for 1910. The land was tile-drained, and city water has been piped near enough for all the "farmers" to get it for their lots. The crops were specified, and each one is expected to follow in the main the plan laid down, although latitude enough is allowed for each to feel that it is his farm, and that his preferences are being noted. All the planting is finished now, and weeding, hoeing, and watering takes up the attention of the farmers. There are Bohemians, Slavs, Irish, and Italians for the most part, with one family of Spanish-Mexicans, and one or two Germans. Several Jews began working lots, but dropped out in a few days and their space was given to others. Only one, a young Jewish lad of 16, was faithful.

THE REGENERATIVE POWER OF PLAYGROUNDS

"The neighborhood in which this playground is situated suffered for years from an evil repute, much of it undeserved. The people as a whole are just as decent and law-abiding as those of any other part of the city, but the reputation of other days clung to it and communicated its evil effects to the young people who felt that they had to live up to it, or live down to it; and the result was that many of the boys who fell under the atmospheric stigma became reckless in their behavior at home, on the streets, and in the school, and by the easy stages of degrading environment some fell into the hands of the police and many found their way to the City Home and other places of detention. From the first day the playground was opened until the present we have had nothing but good report of the young people of the district. There were, of course, some few troubles for the custodians, but nothing like those we were told would occur. The majority welcomed the playground, made use of it in the proper way, and eagerly availed themselves of the opportunities it afforded."

This is the official testimony of the Newark Playground Commissioners in their second annual report.

THE PROBLEM OF CHARITY.

The problem of charity, put generally, is to enlist for the service of our common humanity the more thoughtful and continuous attention of good citizens in the tasks which fall upon the public and private charitable agencies in the community, to the end that public officials may have our intelligent criticism, our hearty support in the performance of their duty, our appreciation of their reforms and advances, our denunciation if they are recreant; and to the end that our private societies, religious and secular, charitable and educational, those that are highly organized and those that are modest and largely individual in their plan, whatever their character and scope, may all be infused with a spirit of brotherhood, that they may be flexible, elastic, responsive to new needs, that they may be fit instruments in the hands of Providence for the regeneration of man and the creation of a new social order.—EDWARD T. DEVINE.

THE C. S. U. PARAGRAPH SERMONS.

The Christian Social Union has been running a weekly paragraph statement in the *Inquirer* of Philadelphia. The following is an illustration taken from a recent issue:

"If Christianity has really come from heaven, it must renew the whole life of man; it must govern the life of nations no less than that of individuals; it must control a Christian when acting in his business and political capacity as completely as when he is engaged in the duties which belong to him as a member of a family circle. If a religious principle is worth anything, it applies to a million of human beings as truly as to one; and the difficulty of insisting on its wider application does not furnish any proof that it ought not to be so applied."

This is what the Christian Social Union intends by asserting that Christ must be exhibited as sole Lord of human life.

THE CITY'S SERVICE TO DEMOCRACY.

In still another direction can the cities be of service to democracy, namely, in preserving the open competition which our ideals regard as essential in the process of natural selection. The fundamental social problem is how to bring capable men to the front; to put the true social leaders in positions of responsibility. In countries where a system of caste prevails, the function of providing leaders is exercised by the aristocracy; and in such countries the need of great arenas or meeting grounds of talent is not felt. But a democracy of such territorial extent as our own requires foci of competition as the central instruments of natural selection. Such foci are, in fact, our great cities, and the social service which they render is of incalculable value.—ADNA F. WEBER.

ORGANIZATION AND ASPIRATIONS.

Grover Cleveland put the case this way: "Organized good intentions and idle patriotic aspirations cannot successfully contend for mastery with the compact forces of private interests and greed."

The Liberator of San Francisco, the sprightly and trenchant organ of the Citizens' League of that city (which is backing up the official fight on graft) puts it this way: "The wolves hunt in packs, while the watch dogs snap at each other."

Whichever way we look at the truth, it is one's duty to study and ask himself the questions: "How does this affect me? What is the situation so far as I am concerned?"

INTERNATIONAL ARBITRATION has been more broadly construed since the First Hague Conference (1899) to include the work of "mixed commissions" and "commissions of inquiry" as well as the development of international law expressed in international tribunals and courts. Notable achievements under these heads were the settlement of the Alaskan Boundary question by a mixed commission, and of the North Sea (Dogger Bank) incident by a commission of inquiry. During this period 75 treaties of arbitration were negotiated (54 before the second Hague Conference in 1907) by the leading nations of the world, Great Britain being a party to 12; the United States to 12; Italy to 8; France to 10; Spain to 14; Portugal to 11; Denmark to 8. While some of these treaties exclude questions affecting "national honor," they nevertheless cover a broad field. This exception of "national honor" will probably not be entirely eliminated until a public sentiment, based on the actual achievements of arbitration, shall have been created, strong enough to assure just treatment of such questions by an international court.

AT THE Interparliamentary Union held in Berlin last autumn, Chancellor Prince Von Bülow, of the German empire, welcomed the conference in his official capacity, declaring that "a rather long experience has convinced me that nothing is so well adapted to destroy misunderstanding as to become acquainted with one another through the development of personal relations." In commenting on this conference, the *American Journal of International Law* editorially pointed out that one may regard the amount of public interest in the deliberations of such a body as a just measure of the degree of civilization—as civilization is conceived by the jurist. Judging by this test, the Berlin conference offers to the world a new proof of the vitality and growth of the juristic idea, and marks a manifest advance toward its realization in international affairs. The *Journal* also points out as an auspicious sign of the time, the fact that the British Parliament has appropriated £300 to meet the expenses of the next conference, an example which will no doubt be followed by other nations.

A MAN'S COUNTRY is not a certain area of land—of mountains, rivers, and woods—but it is principle; and patriotism is loyalty to that principle.—*George William Curtis.*

Helps on the

Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT.—*Old Testament History, from Joshua to the Death of King Saul*

BY THE REV. ELMER E. LOFSTROM

CALEB'S FAITHFULNESS REWARDED.

FOR THE SIXTH SUNDAY AFTER TRINITY.

Catechism: Third Commandment. Text: St. Matt. 25:23.
Scripture: Joshua 14:6-15.

THE crossing of the Jordan, the capture of Jericho, and ultimately of Ai, were the beginning of a seven years' war of conquest. The duration of this period is gathered here from Caleb's reference to his age. Compare verses 7 and 10. Allowing thirty-eight years for the wandering in the wilderness gives seven years as the period since crossing Jordan. There was not incessant fighting all this time. The war was characterized by two main campaigns. Joshua showed the marks of a good general by entering the land to be conquered in the middle, thus dividing his enemies. At the battle of Gibeon the combined forces of southern Canaan were defeated. At the great battle of Merom the allied kings of northern Canaan also went down before the army of God's chosen people. Seven years of war had put down open opposition. This does not mean that the Canaanites were all driven out of the country. There were still bands of them in the country, and any land which the Israelites would settle must be cleared of these people who were in possession.

Having put down the open opposition of the Canaanites, Joshua was ready to assign the land to the different tribes that they might settle down to the pursuits of peace. But before assigning the portions, Caleb had a claim which must be settled. It was a claim based upon a promise made forty-three years before. For this see Numbers 14:24; Deut. 1:36.

The claim now made by Caleb reveals in him some of the same characteristics which had won the promise for him forty-five years before. He at that time had brought back a favorable report of the land and urged his fellow-soldiers to go in and take possession of the land, because he took God at His word. He rests his advice upon the ground that God had promised to them the land, and, therefore, giants and walled cities to the contrary notwithstanding, all that they needed to do was to go ahead on the lines God had marked out for them and take possession. His report has almost an "American" flavor when he says that under the circumstances the people of the land "are bread for us" (Num. 14:9).

God's word and promise had a reality for him when he was a young man of forty. He had not lost this sense of the reality of God's word when he was an old man of eighty-five. That is a quality which grows stronger and stronger is it is put to the test and lived up to. But it was still being put to the test. The record shows that the land promised to Caleb was not offered to him upon a silver platter, to use a colloquial expression. It was the richest valley in all Palestine, as the great bunch of grapes had shown. But as a consequence of its richness it was naturally in the possession of the very strongest of the Canaanites. It was a land held by giants. Caleb asked for the privilege of taking it away from these giants. His argument was the same now as it was in his younger days. God had promised it, therefore the taking possession was merely a matter of going ahead. The giants were simply so many obstacles to be removed, or, to apply his own metaphor of the bread, to be "eaten up."

The way in which Caleb accepted as real, and acted upon, the promises of God gives concreteness to the description which is given of him in the record. No less than six times is it said that he "wholly followed" the Lord (vs. 8, 9, 14; Num. 14:24; 32:12; Deut. 1:36). Caleb himself claims that he was sincere. To Moses he "brought him word again *as it was in mine heart.*" There was no sham about Caleb.

In Caleb we have another concrete example of what it is to have faith. Faith always results in action. To show the difference, see how Caleb treated God's promises. Others knew of the promises. They knew, that is, that God had made the promises. But they were afraid to act upon their knowledge. They lacked faith, therefore. It was not faith at all. Caleb knew and acted on his knowledge—that is faith. Apply this to other things.

From the material suggested above, introduce your pupils to the man Caleb made out of himself by living a long life of faith. He had indeed "wholly followed the Lord," and what a man it made of him! Do you think that there was any one in all Israel who was not proud of Caleb and his claiming of the reward promised him? No one grudged him his giant-infested valleys, but neither did one of them lack in admiration of this hale old man who felt like a man of forty (verse 11). If the whole nation had shared in the faith of Caleb, it would have been a different story which we read in our Bibles.

We must not pass over the significant fact that the valley which he now claimed had something more precious than the luscious grapes of Eschol. Northwest of Hebron lay the vale of Mamre. It was the very land Abraham himself had purchased for a burying ground. It contained the graves of Abraham, Sarah, Isaac, Rebecca, Leah, and Jacob. He did not like the idea of having that historic ground in the hands of godless giants. The men who do things, and who grow better as they grow older, are men of sentiment and of vision.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

OPPORTUNITIES AMONG NEGRO CHURCHMEN.

To the Editor of The Living Church:

YOU are doubtless aware of the fact that the Conference of Church Workers among Colored People respectfully requested of the Board of Missions that it appoint some energetic and well-qualified negro priest, as a representative of the Board, to visit the various negro congregations throughout the country and awaken in them greater enthusiasm for missions, both foreign and domestic; and also, to visit the several negro colleges throughout the land, especially in the interests of the youth of the Church attending such schools. Unhappily, the Board, after considering the matter for a long while, declined to grant the request. I do not know the cause of such refusal, but I am rather inclined to the idea that it was because of the lack of funds. If such be true, I can only hope that some generous Churchman, having a special interest in this work, may be moved to donate the requisite means, for a term of years, to sustain the necessary expense in the employment of such a practical and helpful agency.

It is a matter of sincere spiritual enjoyment to note the efforts that distinctively negro bodies are making to carry the Gospel to Africa and the islands of the sea. When one considers the industrial position of the colored people in this country, and that out of their poverty they give comparatively large sums for the missionary work of their several churches, it is a most encouraging sign. They have no bequests from which to draw, but must hope to raise several thousands of dollars each year, in dimes and quarters, from the laboring classes. I give all honor to them for their good work, and I praise God for what they are nobly doing in Africa and Haiti, as well as for what they are doing in their home work. The Bishop of the South African work of the African Methodists, I hesitate not to say, is the peer in education and culture of any colored man that I know or have read of. He is a graduate of our own Philadelphia Divinity School, and a man who would do honor to any race of people. Now, in our over two hundred congregations of colored Churchmen in the United States, we have a splendid body of men and women of intelligence, zeal, and industry. That they are not doing all that they ought to do, in view of their many superior advantages, is not altogether their fault, but rather owing to the peculiar conditions which hedge and restrain their efforts. Our scattered congregations need information and inspiration, such as can be given only by one of themselves thoroughly alive to the needs of the situation, and with an unbounded confidence in their love and capability. We need the living personality of one of our own number, in a representative capacity of the whole Church, to move our people to a greater appreciation of their position in our branch of the

Catholic Church, and to increase their fervor and zeal on behalf of the missionary cause, as it applies to their own kith and kin in foreign parts. It seems awfully hard for us to convince the Church that we are looking within, and not without. We are not seeking money from without, but we are seeking that native agency from within which will enable us to stir up the wills and affections of our own people to such a degree that they will gladly discover sufficient resources from within to supply their own needs. GEORGE F. BRAGG, JR.

Baltimore, Md., June 28, 1909.

"DARWINISM TO-DAY."

To the Editor of The Living Church:

ONE phrase in a recent article on Darwinism in your columns seems open to a possible misconstruction:

"Not only in biology and physics, but also in politics and ethics, the scientific thought of the age is presided over by Darwinism."

Contrast with this:

"Darwinism, then, as the natural selection of the fit, the *final* arbiter in descent control, stands unscathed, clear and high above the obscuring cloud of battle, at least, so it seems to me. But Darwinism, as the *all-sufficient* or even *most important* causo-mechanical factor in species forming, and hence as the sufficient explanation of descent, is discredited and cast down." (The italics are not in the original.)

The first of these quotations is from the able and interesting discussion of "Darwinism: In Politics and in Religion" by Professor Henry Jones Ford of Princeton University, in THE LIVING CHURCH of June 19th.

The second is from the work entitled *Darwinism To-Day,* by Professor Vernon L. Kellogg of Leland Stanford University, recommended in the same article by Professor Ford as containing a luminous account of the controversies now waged in this field.

To reconcile the two statements it must be borne in mind that the term "Darwinism" is quite often popularly used to mean "organic evolution," and, manifestly, in the above sentence it was so used by Professor Ford, and in that sense his statement is readily comprehended. The term is also used in a more restricted and technical sense to designate Charles Darwin's views as to the method by which the evolution of life forms proceeds, that is, as a name for the "natural selection" theory.

It is in the latter or restricted sense that it is used in the second quotation, from Professor Kellogg's book. The tendency among scientists seems to be to confine the use of the term to the latter sense.

In this connection, it seems not inopportune to call attention to the fact that Darwinism, as a theory of the method of evolution, is no longer conceded to be an all-sufficient explanation of species-forming. Professor Kellogg, in the twelfth chapter of the work referred to, entitled "Darwinism's Present Standing," very clearly brings out the present status of the subject.

He shows, as does Professor Ford in his article in your columns, that "Darwin himself claimed no *Allmacht* for selection," and adds: "Darwin may well cry to be saved from his friends." All that Darwin claimed was, "I am convinced that natural selection has been the main but not the exclusive means of modification." Present-day learning seems to contest this so far as to say that while natural selection is an important factor, it is not the only one, nor the most important one.

Quoting again from Kellogg: "The selection theories do not satisfy present-day biologists as efficient causal explanations of species-transformation." And again: "The explanation of the why and how of variability, ... has got to begin lower down in phyletic history than natural selection can begin."

And further: "For of one thing we are now certain, and that is, that evolution and the origin of species have both their beginnings and a certain period of history before the day of the coming of the Grand Inquisitor, selection."

As to certain Darwinian auxiliary theories, let us quote again from the same work of Professor Kellogg: "Sexual selection is one of Darwin's supporting theories which has nearly gone quite by the board" (p. 16).

He also states that Darwin's theory of the pangenesis of gemmules has been completely abandoned.

It is impossible in brief space to do more than merely suggest the tenor of the discussion contained in the work referred to, but Professor Ford's recommendation to read it should be followed by all who wish to have an intelligent comprehension of the subject as it stands to-day.

Another very recent work, useful for this purpose, written in untechnical language, is *Biology and its Makers,* by Professor William A. Locy of Northwestern University.

Salt Lake City, June 26, 1909. MORRIS L. RITCHIE.

FUNCTIONS OF DEACONESSES.

To the Editor of The Living Church:

IN your report of the convocation of Eastern Oregon, in your last issue, it is said, *inter alia,* that "the last hour before adjournment was given over to the women, a feature of which was the interesting report of Deaconess ———, who does the work of *a travelling missionary.* She reported visiting fourteen places, *holding forty-six services . . . making one hundred and fourteen addresses,"* etc. I desire to call attention to her being a missionary and holding forty-six services and delivering one hundred and fourteen addresses. I do not question her right to do some sorts of missionary work, but I do question her right to hold Church services and deliver addresses in consecrated churches. I have heard from other sources that she holds services in consecrated churches and delivers addresses therein that the people who heard them called "preaching." She is acting under the direction of the Bishop of Eastern Oregon, and he evidently approves of her holding these services and delivering these addresses.

Canon 19 provides that "no minister in charge of any congregation of this Church, or, in case of vacancy or absence, no church wardens, vestrymen, or trustees of the congregation, shall permit any person to officiate therein, without sufficient evidence of *his* being duly licensed or ordained to minister in this Church; *provided,* that nothing herein shall be so construed as to forbid communicants of the Church to be lay readers, or to prevent the Bishop of any diocese or missionary district from giving permission to Christian *men,* who are not ministers of this Church, to make addresses in the Church, on special occasions." I presume that it will not be seriously contended that a woman can be duly licensed or ordained to minister in "this" Church. If this is the case, then where did the Bishop of Eastern Oregon get authority to have a deaconess hold services in our churches and to make addresses therein? Canon 19 permits Bishops to authorize Christian *men* to deliver addresses on special occasions, but it does not authorize the licensing of women to deliver addresses in our churches.

Section II. of Canon 20 sets forth the duties of deaconesses as follows, to wit: "The duty of a deaconess is to assist the minister in the care of the poor and sick, the religious training of the young and others, and the work of moral reformation." Canon 20, which pertains to deaconesses, gives them no authority to deliver addresses or hold services in churches.

Canon 21 provides for appointing lay readers and prescribes their duties. Section 1 of this canon provides that, "Such license (a license to a lay reader) shall not be granted to any but a *male* communicant of this Church," etc. Hence, this deaconess cannot be licensed as a lay reader, as none but males can be so licensed. Then, where is there authority for authorizing her or any other woman to conduct the services of the Church in our churches or to deliver addresses or preach therein? If authority can be shown for doing this, then it should continue; but if there is none, it should be stopped at once.

In our American Church, Bishops are constitutional officers and governed by the Constitutions and Canons and other laws of the Church, and they should be very careful not to violate any law. If Bishop Paddock can show any authority for authorizing a deaconess to hold Church services or to deliver addresses in consecrated churches, I should be pleased to have him point out the book and page where it may be found. The deaconess can find enough to do that is legal without doing the things which, it seems to me, are not only not authorized, but are forbidden. Canon 20, above referred to, defines the duties of deaconesses, and they should be kept within their duties as therein defined. WM. M. RAMSEY.

La Grande, Ore., June 6, 1909.

PERSONAL love to a personal God is the fundamental element of happiness and peace in religion, says the *New Guide.* The kingdom of heaven comes within us, as George Macdonald puts it, when God's will becomes our will. "While God's will is our law, we are but a kind of noble slaves; when His will is our will, we are free children."

LITERARY

RELIGIOUS.

The Catholic Encyclopedia. An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church. In fifteen volumes. Volumes I. and II. New York: Robert Appleton Co.

It rains encyclopedias and dictionaries of religious lore nowadays. But we venture to think that the present work will be particularly welcome. Heretofore it has been a difficult task—and one frequently ending in disappointment even where one has access to a well-furnished library—to obtain information on many points connected with the Roman Catholic Church. Probably most of our readers have at one time or another lost valuable time endeavoring to track out some question of Roman Catholic doctrine, moral theology, or canon law, or perhaps to get information about Roman Catholic missions, or about some Roman Catholic saint or ecclesiastic unknown to the ordinary histories and books of reference. Now the student will have only to turn to this encyclopedia, where he will find information possessing the twofold authority of first-rate scholarship and ecclesiastical sanction.

It is impossible to give in a short space any adequate review of the first two volumes of this great work; but some random notes may give a suggestion of the wealth of material which they contain. *Aachen,* the first article, gives an account of the ecclesiastical history of the city of Charlemagne; two pictures of the existing cathedral are attached. *Aaron* is treated from (*a*) the "traditional Catholic standpoint," and (*b*) the "independent standpoint"; and in the reference literature, Kent, Wellhausen and the Hastings Dictionary are given among the authorities. *Abbreviations* is a useful article from which we learn such facts as that PP. AA. means cardinals. *Abercius* and his enigmatic epitaph is treated by the distinguished Benedictine Leclercq, who has written on the same subject for the great French *Dictionaire d'Archêologie Chrétrienne. Addresses* tells us that if we should write, perchance, to a Spanish Cardinal, the proper ending of our letter would be "I kiss Your Eminence's pastoral ring, of whom I profess myself," etc. The articles on the popes are, of course, interesting and valuable. These volumes treat among others of the eight Alexanders, the fourteen Benedicts, and the nine Bonifaces. *Allen,* Frances, born in Sunderland, Vt., in 1784, the daughter of Ethan Allen, was the first woman of New England birth to become a nun. *Altar* occupies twenty pages; it is treated in four articles, Altar in Liturgy, in the Greek Church, in Scripture, and History of the Christian Altar. *Ambrose,* Ambrosian Basilica, Chant, Hymnography, Library, Liturgy, and Rite are all interesting. A short article on *Anne de Beaupré* says that the number of pilgrimages to that Canadian shrine has increased from 36,000 in 1880 to 168,000 in 1905. *Anti-pope,* strangely, makes no mention of Benedict XIII., and the great "anti" of the period of the Western schism, 1394-1417. This suggests a conundrum. Benedict gets no mention among the popes (in the list of Benedicts). And if he was neither a pope or an anti-pope, what was he? It seems an excess of prudery not to be willing to mention Benedict, especially when he was the most talked of man in Europe for twenty-three years. *Aristotle* and *Arius* fall into the competent hands of Fr. William Turner and Fr. William Barry, respectively. *Bells,* origin, benediction, uses, archaeology, inscriptions, and points of law, are treated of by the learned English Jesuit Fr. Herbert Thurston. Heimbucher's great work on Roman religious orders is not accessible to many, and such an article as that on Benedictine Order (21 pages) will easily surpass anything of a similar character in the English language. St. Bernardine of Siena and St. Bonaventura, two interesting Franciscan saints, are written up by the distinguished Franciscan scholar, Fr. Paschal Robinson of Washington. From the article on Bollandists by De Smedt, one of the present day Bollandists, we learn how the original plan for an *Acta Sanctorum* of sixteen volumes seemed to Bellarmine so great an undertaking as to be chimerical, yet there are now sixty folio volumes and many more to come!

The references to our own Church will hardly disappoint anyone, for we have long known by heart the account given of us and of our position by Roman writers. The article on *Baptism* tells us what Sabetti's opinion is of the administration of baptism by the different sects, including Episcopalians. Few of us probably know who Sabetti is, but most of us know that a Churchman who becomes a Roman Catholic will be rebaptized in the manner here described. Following is a quotation from the article on *Apostolic Succession:* "The Anglican High Church party asserts its continuity with the pre-Reformation Church in England, and through it with the Catholic Church of Christ. 'At the Reformation we but washed our face' is a favorite Anglican saying; we have to show that in reality they washed off their head, and have been a truncated Church ever since."

The general get-up of these books, printing, binding, illustrations, proof-reading, etc., is superb. Four volumes have, so far, been issued. We shall notice volumes three and four in a later number.

W. P. L.

Ecclesia Discens. By the Rev. James H. F. Pelle, M.A. New York: Longmans, Green & Co.

This book offers to the public a collection of sermons and essays of a distinctly readable sort. The latter half of the book consists of separate articles on a variety of more or less unrelated subjects, all of which are well written. The name of the book, as well as its sub-title ("The Church's Lesson from the Age"), are particularly adapted to the first part, and notably to a group of essays on Modernism, which constitute the author's attempt to elucidate that rather indefinite term and to lay the ghost of it for the timid. The author bids the reader be of good comfort, though it is difficult to discern what assurance he himself feels before the imminent destruction of the faith with which he concedes Modernism to be pregnant. The world is on the eve of the most startling discoveries which are to proceed from modern science and which are quite likely to disprove nearly everything now accepted as doctrinally true. In his chapter "Bondage or Liberty" the author names the terms of the irreducible minimum which is sure to be left after the storm has passed over. It seems little enough. The reader is assured, however, that no one need be dismayed, for whatever happens will be of God and will leave us better off, a truism even more true than the writer means. The apparent fallacy of the reasoning is that it ignores the living voice of God speaking through the Church. Whatever the Church commits to writing as its ultimate form is without doubt fair game for scientific criticism. But it is difficult to see how anyone who believes in the reliability of revelation should conceive it to be in its essence a thing that criticism can touch at all, let alone harm. One feels riotously curious concerning the method by which science would go about the investigation, with calm impartiality, of the dealings of the Holy Ghost with mankind!

The portion of the book particularly noticed in this criticism is well worth reading as a commentary on the odd intellectual attitude which Modernism creates for itself or requires for its propagation.

FREDERICK S. PENFOLD.

A Commentary on the Holy Bible. By various writers. Edited by the Rev. J. R. Dummelow, M.A. Pp. clvi.+1092. New York: The Macmillan Co., 1909.

A commentary on the entire Bible, with the necessary introduction matter, a proper treatment of critical and archaeological problems, with due respect paid to theological and devotional needs, complete in one volume, at a reasonable price. This is something that has been very well worth doing for a long time, and now it is done, and very well done at that. In fact, it would be hard to see just how it could be much better done. Indeed, the surprising things about this book are the enormous amount of information that is contained in its pages and the skill with which the information is chosen: 615 pages on the Old Testament, 476 pages on the New Testament, 29 introductory essays, and 7 maps and plans, the whole containing just about all the layman needs in his Bible reading. The introductory essays cover a wide range of subjects: Bible Study (uncommonly well written), Hebrew History, the Life of Christ, Palestine, Code of Hammurabi, Miracles, the Trinity (good), Pentateuchal Introduction, etc. And the commentary seems to supply genuine information, without carrying the reader into useless critical problems and without descending to platitudes.

The critical standpoint is that of most scholars of to-day. But critical problems, when they must be discussed, are discussed in a tone that never fails in reverence. And where it seems necessary to dissent from a traditional opinion, the reader is shown that the change in no way derogates from God's revelation, indeed that the change sets forth revelation in a clearer light. But changes are indicated only when they seem to be strictly necessary and the discussion of smaller critical points is scrupulously avoided. Nothing could have been more reverently or more tactfully written, and we may be sure that the faith of no reader will be disturbed in the least.

The theological standpoint is broad, in the best possible sense of the term. Where opinions differ, both sides are honestly and carefully stated. In the Eucharistic passages, for instance, full justice is done to the doctrine of the Real Presence and in no place will Churchmen find passages that are dogmatically offensive. Consequently an unreserved recommendation of the book is called for. It is exactly what is needed and it should have a place in every Churchman's library. For the Sunday school nothing else of the same sort is nearly as good.

BURTON SCOTT EASTON.

SOCIAL PROBLEMS.

The Standard of Living Among Workingmen's Families in New York City. By Robert Colt Chapin, Ph.D. New York: Charities Publication Committee. Russell Sage Foundation. Price, $2.00 postpaid.

It is no new thing for students to investigate the laborer's cost of living. The uses to which the results of such investigations can be put are manifold. They are of fundamental importance in carrying out what Dr. Devine calls "the dominant idea of modern philanthropy," which is embodied in a determination "to seek out and strike effectively at those organized forces of evil, at those particular causes of dependence and intolerable living conditions which are beyond the control of the individuals whom they injure and whom they too often destroy."

Le Play, as Dr. Chapin shows, sought to utilize his family

monographs in his argument for the maintenance of the monogamic family and parental authority. Engel connected his with the economic welfare of the nation; Eden utilized his in his reports on the need of changes in the poor-laws; Davies deduced from his data the need of establishing by law a minimum wage. Dietary experts use the figures relating to the expenditure of food to show the need of education in domestic science, and protectionists compare the standards of the United States and Europe to support and justify the protective tariff. Arbitrators appeal to the figures of the family budget in deciding the reasonableness of a given wage scale, and charitable organizations want to know how much a dependent needs in order to live according to a normal standard.

From this summary it will be seen that such a volume as this has a very considerable value, notwithstanding its apparent narrow, technical character. The Russell Sage Foundation has done a public-spirited piece of work in making the investigation possible in sufficient detail and thoroughness to give permanent value to the figures and in making the publication possible in complete form. Dr. Chapin, with the coöperation of trained workers like Frank Tucker, Dr. Devine, and Dr. Frankel, has done his work with care and intelligence and given charitable and social workers a volume which will be of daily recurring helpfulness.

The work is the outcome of an agitation and discussion of the subject begun by the New York Charities Conference and carried on at first by volunteers and later by paid (thanks to the Sage Foundation) workers, who personally visited families whose living conditions were being studied, so that the information upon which the numerous and comprehensive tables (131 in all) are based, was secured at first hand. Families of normal size (consisting of father, mother, and three children under fourteen years of age) were selected as far as possible, and with the aid of an elaborate schedule prepared by the committee (facsimiles of which are shown in the report) every item of expenditure was recorded. In all 642 schedules were received; 57 from volunteers, 34 from trades unions, and 551 from paid workers. Of this number 251 were rejected: 14 because they were incomplete, 107 because they were palpably inaccurate, 18 because they were from abnormal families, 6 because they were from house-owning families, and 106 because the families investigated had more than six or less than four members. These figures are cited to illustrate the care with which the work was done and to give one a feeling of confidence in the figures stated and the conclusions based on them. The schedule and instructions are set out in full on pages 283-299. Among the conclusions which may be drawn from the report are these:

That increase in wages has not kept pace with increase in cost of living;

That under-feeding, over-crowding, and other bad conditions due to inadequate income, and for which society, not the individual who suffers from them, is responsible, are almost universal among the unskilled and semi-skilled working population of our large cities, leading to disease, crime, poverty, and dependence;

That wages in New York City make it impossible for a large portion of the working population to secure a healthful moral environment and attain industrial efficiency;

That prevailing rates of wages in New York do not, as a rule, admit of a standard of living necessary to maintain physical, mental, and moral efficiency is clearly demonstrated by the report; and that the securing of similar accurate information by social workers in each city and town, and the consideration of how such knowledge may be utilized to change adverse conditions and secure more just rates of compensation, is the next important step to which this initial investigation points.

The report, we are persuaded, is an important, as well as a timely, publication and will amply repay the careful and thoughtful attention of social workers. The Bishop of New York was a member of the committee having oversight of the investigation.

CLINTON ROGERS WOODRUFF.

MISSIONARY.

Torchbearers on the King's Highway. By Kate Harper Haywood, Teacher of Missions in St. Stephen's Church School, Lynn, Mass. With a Prefatory Note by the Rev. Everett P. Smith, Educational Secretary of the Domestic and Foreign Missionary Society. Milwaukee: The Young Churchman Co. Paper, 20 cents; by mail 22 cents. Cloth, with portraits, 45 cents; by mail, 50 cents.

This little book will approve itself to parents and teachers who wish to interest their children in the life and work of Christian heroes. It gives eleven excellent short stories of such men as David Livingstone, Robert Hunt, Bishops Kemper, Whipple, Rowe, Hannington, and Patteson, and points out a valuable method for instilling more enthusiasm and Christian loyalty into the hearts of our boys and girls. The fact that it is commended by the Educational Secretary of the Church Missionary Society and the trifling cost at which it is sold should secure for it a wide usefulness. It should be in the hands of both those already accustomed to the story method and of those who could learn to use the method to advantage in the effort to bring up a generation of Missionary Church people.

A BIRTHDAY LITANY.

I.

Maker of this mortal frame,
Kindler of the vital flame,
Blessed ever be Thy Name;
Hearken, Holy Father.

By Thy Being infinite,
By Thine endless power and might,
Dwelling in eternal light;
Hearken, Holy Father.

Thou who givest length of days,
Grant me, walking in Thy ways,
Ever to show forth Thy praise;
Hearken, Holy Father.

II.

Blest Redeemer, Saviour dear,
Day by day and year by year
To Thy presence draw me near;
Hearken, Holy Jesu.

By Thy pure and holy birth,
By Thy perfect life on earth,
Showing to mankind its worth;
Hearken, Holy Jesu.

As I grow in years apace,
Grant me still to grow in grace,
Till I come to see Thy face;
Hearken, Holy Jesu.

III.

Comforter, forever blest,
Holy Ghost, vouchsafe to rest
In my heart, a constant Guest;
Hearken, Holy Spirit.

By Thy coming as a dove,
By Thy burning flames of love,
Seen descending from above;
Hearken, Holy Spirit.

With Thine unction from on high,
Soul and body sanctify,
All Thy sev'nfold gifts supply;
Hearken, Holy Spirit.

IV.

One in Three and Three in One,
Keep me till my task is done,
Till my earthly race is run;
Hearken, Holy Trinity.

Make me live to Thee alone,
Till I stand before Thy throne,
There to know as I am known;
Hearken, Holy Trinity.

JAMES ROBERT SHARP.

A BOY OF LONG AGO.

BY PEARL HOWARD CAMPBELL.

IN that dark and dreary period of history which men call the Middle Ages, when humanity was slowly struggling upward toward the blessed light of civilization, there gleamed here and there, like stars in a wintry sky, like snow-white lilies rising out of dank, vile earth, a few lives of unusual purity and beauty.

Even in those days of a divided Christendom, with two Popes hurling anathemas at each other from Rome and Avignon, there were men who knew that to love Christ was to take His yoke upon them and learn of Him; who realized that the humblest beggar who shared his crust of bread with a starving child was greater than he who conquered a city.

Such a life, stainless in spite of the filth and corruption around it, seeking no earthly honors in the days when thrones were to be had for the fighting, a life of poverty like that of Him whom he served, was that of Thomas Hammerken. Does the name mean anything to you? If I say instead, Thomas à Kempis, the author of that wonderful book called *Of the Imitation of Christ*, will you understand?

Long before Columbus discovered America this sweet and saintly character laid down the tools of his craft and went to his well-earned rest. With him in that deep sleep are the mighty prelates of his time, the rulers over things temporal. Yet no one cares even to remember their names. But the little book over which he toiled so lovingly has lived on through the ages and has been translated into more languages than any other book, except the Bible.

Now we turn to his childhood. He was born in 1380, in the

town of Kempen, which lies about fifteen miles north of Dusseldorf. "I, Thomas Kempis," he says in his chronicle of the monastery where he lived so many years, "a scholar of Deventer, was born in the archiepiscopal diocese of Cologne."

His father was a poor, hard-working peasant, and his mother, Gertrude, kept a school for the little children of the village; a dame school, it was called in those days. And it is pleasant to think of her of whom her son lovingly wrote, "The very queen of the fireside, frugal, industrious, slow of speech, but swift in all good deeds," gathering the little children about her knee and teaching them to read from their horn books.

Thomas had a brother John, and the two very soon left that tranquil, happy home, and having learned all that the dear mother could teach them, began their studies at Deventer. Shortly afterward, while still a little lad of twelve years, Thomas was admitted to the classes of Florentine Radewyn. After the custom of the time, he was called Thomas from Kempen, and the school title, as was often the case, pushed aside the family name. Thomas Hammerken was forgotten, but Thomas á Kempis has become known to all Christendom.

This school at Deventer had become famous long before Thomas of Kempis came to live within its quiet walls. It was founded by Gerhard Groot, a wealthy burgher. The "Brothers of the Common Life" they called themselves, this little company of students and scholars who worked at many handicrafts and shared with each other the wages by which they earned their daily bread.

The quiet life in this sheltered retreat, far from the tumult of the world, the frugal fare, the little round of toil and praise and prayer, seem very early to have made a lasting impression on the mind of the little lad from Kempis.

There is a pretty story told of how, during his period as a novice, he walked one day in the garden with certain monks who were talking of the rewards to be given to those who through their earthly pilgrimage should bear the cross of Christ. To one, most blessed was the promise of reigning with Him. Another, who had labored many years in the vineyard of the Lord, spoke sweetly of the rest that would be his portion. Then one of the older men looked down and saw a look of wondrous sweetness in the boyish face.

"What promise of our Lord doth seem most blessed to thee, little brother?" he asked.

The boy looked up and on his face was the light that shines through all the pages of the *Imitation*. His voice rang out clear and true through the quiet cloister.

"To me, O elder brother, beyond all the joys most dear, is this, 'And His servants shall serve Him.'"

Not long afterward Thomas of Kempis, who, as he tells us, loved books and quiet corners all his days, went to Zwolle to the new convent of Mount St. Agnes, where his brother John was already prior. Here he took the vows which bound him forever to the monastic life. Here, for many years, he lived and worked and here, in August, 1471, at the ripe age of 91, he fell asleep.

Unlike many of the Augustinian monasteries, the one at Mount St. Agnes was poor. The brothers earned the money necessary for their simple household expenses by copying manuscripts, or making books in the slow, laborious fashion of the age, which dreamed not of the printing press.

Now Thomas had learned at Deventer all the secrets of the craft: how to prepare the snow-white vellum, how to mix the colors for illuminating, how to shape the quills and make the letters. Henceforth this was his task, and a most laborious copyist he was. Many books of devotion, missals, and a famous MS. Bible were written by him.

He also wrote a number of original books, mostly about convent life, since it was the only one he knew well. He wrote a chronicle of the monastery and several biographies and a number of tracts. Some of these have quaint titles, for instance, *The Monk's Alphabet, A Dialogue for Novices, The Solitary Life.* There were two tracts for young people, *A Manual of Doctrine for the Young, A Manual for Children,* and some books for edification, *The Hospital of the Poor, The Garden of Roses, The Valley of Lilies,* some hymns, sermons, and the *Imitation.*

From the pages of these there comes to us, out of the dim past, a little fresh-colored man in the black robes of his order, with soft brown eyes, shy like a child's, with a figure somewhat bowed from too long bending over pages of vellum, genial and merry, with a trick of punning, who once said he preferred Psalms to Salomes. This is the man our little lad has grown to be.

His brethren once placed him at their head, giving him for his piety and learning the highest office at their command, but he proved "too simple in worldly affairs" and too absent-minded for the post, so they deposed him and made him sub-prior once more. He led, perhaps, the most placid, uneventful life of all men who ever wrote a book.

Yet it would be almost impossible to select a stormier period of history. Bohemia at one end of Europe was ablaze in revolt, at the other France and England were struggling fiercely for supremacy. In the religious world, two Popes, one at Avignon in southern France and the other in Rome, were fighting ecclesiastical battles, while zealous Churchmen were trying by means of councils to restore peace to a distracted Church.

Yet, happily for the little book we prize, the tumult died away before it reached the gates of the cloister. Within its cool retreat the garden paths echoed to the songs of birds, the soft shuffle of sandaled feet, yet never to the angry tread of knights in armor.

Otherwise there might have been no *Imitation of Christ,* which is as refreshing to the thirsty soul as the clear waters of a spring. It is so simple, so child-like in its style, yet so full of piety and deep devotion to the Christ we love, that it has never been equalled.

CASTING STONES.

By Marie J. Bois.

"HE that is without sin among you, let him first cast a stone at her," answered our Lord to the scribes and Pharisees who brought unto Him a woman taken in adultery. And they all went out, one by one. Would that Christians might again hear the solemn and merciful warning; they would not be so ready to pass judgment upon others! How ill we should fare if we were to stand at our fellow Christians' bars! Justice there might be, but blind justice, not tempered with mercy. "I am in a great strait, let us fall into the hands of the Lord, for His mercies are great," exclaims David, and with him we may well throw ourselves on God's compassion, rather than look to our fellow-men for mercy. How quickly they forget, it may be years of faithful work, and cast stones at the man who has fallen. Listen to them sitting in judgment over a fellow-sinner who has succumbed, let us say, to the temptation of drink. Is there any thought of first examining themselves to see whether they fulfil the condition imposed by our Lord: "He that is without sin." How quickly the poor man is judged, condemned, and cast out! It makes one wonder whether they have ever read that thirteenth chapter of Corinthians; whether they have ever given a serious thought to the true meaning of the two great commandments of love.

What, then, shall we do? Let us pray for others, instead of judging them. We shall soon discover that we cannot speak ill of those we are praying for; we shall find that we cannot discuss with others the things which we have brought to the foot of the Cross. They are no longer ours, they are part of the work of love He has given us to do, and what faithful steward would spend his time in idle discussion of his Master's affairs?

BROWNING'S BIRTHDAY.

[Read at the Birthday Celebration of the Boston Browning Society May 7, 1909, by the President, Rev. Dr. van Allen.]

For what masterpiece to praise him, Browning, poet of the height?
For Sordello, dreaming idly till he dies to win his fight?
Or for Pippa, gaily singing on the streets of Asolo
Like a bird of God, whose liltings with a benison o'erflow?
For the marvellous musicians, Abbot Vogler and the rest,
And the painters, half-forgotten, whose dim colors gleam their best
In the light he pours upon them? Is it Venice, Florence, Rome,
Where the thaumaturge we honor shows his genius most at home?
Evelyn, the Duchess, Waring, Karshish, ever-blessèd John,
Saul, Ben Ezra, Paracelsus, exquisite Balaustion:
All immortal, since he limned them with his own creative art.
But from out them all I single one as lady of my heart,
Standing altogether lovely in her lilied innocence.
What though hell itself assailed her? She had Michael for defence,
And, for pattern and consoler, holy Mary, Mother-Maid.
So I dare to canonize her, saint and martyr, unafraid.
And this laurel-leaf I offer to our poet, gratefully,
Painter of Pompilia's portrait, perfect in her purity.

William Harman van Allen.

"The Hand of Jesus is the Hand which rules our 'times.' He regulates our life-clock. My life can then no more be in vain than my Saviour's was in vain."—*C. H. Spurgeon.*

Church Kalendar.

July 4—Fourth Sunday after Trinity.
" 11—Fifth Sunday after Trinity.
" 18—Sixth Sunday after Trinity.
" 25—Seventh Sunday after Trinity. St. James, Apostle.

Personal Mention.

THE REV. EDWARD BRYAN ANDREWS took charge of St. Andrew's and St. James' missions, Greenville, S. C., on July 1st. Mr. Andrews was ordained deacon at Sewanee on the Third Sunday after Trinity by Bishop Guerry.

THE Rev. JOHN G. BACCHUS, D.D., rector of the Church of the Incarnation, Brooklyn, N. Y., has sailed for Italy on leave of absence for three months or longer. During his stay abroad the parish and services of the Church will be administered by the Rev. A. W. E. CARRINGTON, the assistant minister, whose address is 87 Quincy Street, Brooklyn.

THE Rev. CLEMENT H. BEAULIEU has resigned the charges at Le Seuer, Henderson, and Shakopee, diocese of Minnesota, and his future address will be White Earth, Minn.

THE Rev. NELSON R. BOSS and Mrs. Boss sailed for Naples on the *Carpathia* on July 8th, to be gone till the end of September. They will spend most of the time in Switzerland, Holland, and England.

THE Rev. E. G. B. BROWNE, at present priest in charge of St. Paul's Church, Omaha, and St. Mark's Church, Florence, and chaplain of the Clarkson Memorial Hospital, in the diocese of Nebraska, has accepted the appointment to Pulaski and Mexico, in the diocese of Central New York. He will assume his new duties on August 1st.

THE Rev. CHARLES S. BURCH, D.D., Archdeacon of Richmond, Staten Island, and rector of St. Andrew's Church, sailed on the *Pennsylvania* of the Hamburg-American line July 7th to attend the summer lectures to the clergy at Cambridge and spend two months in travel on the Continent.

THE Rev. F. H. CRAIGHILL of Gainesville, Fla., will be priest in charge of St. Luke's Church, Atlanta, Ga., during the summer, in the absence of the rector, the Rev. C. B. WILMER, D.D., who, with Mrs. Wilmer, will spend the summer in the North.

THE Rev. DR. STUART CROCKETT and wife sailed on June 30th on the steamship *Majestic* for England and the Continent. They will return about September 12th.

THE Rev. J. M. ERICSSON of St. John's Church, Yonkers, N. Y., accompanied by his wife, will sail for England on July 10th to spend the summer in the Isle of Wight. Address No. 1 Cockspur St., S. W., London, England, until August 18th.

THE Rev. HERMAN J. KEYSER of Duluth, Minn., has assumed charge of Christ Church, Charlevoix, diocese of Western Michigan, and will also minister at Elk Rapids and other nearby places.

THE Rev. THATCHER R. KIMBALL, accompanied by his wife, sails on the *Ivernia* to attend the sessions of the Summer School of Theology at Cambridge, England, and will return to Boston early in September. His postal address while abroad will be care of Baring Bros., London.

UNTIL September 1st the address of the Rev. FRANCIS S. LIPPITT, rector of the Church of the Ascension, Rochester, N. Y., will be "Hill Crest," Chebeague Island, Maine.

THE latest address of the Rev. T. C. MARSHALL is Echo Park Avenue and Cerro Gordo Street, Los Angeles, Calif.

THE Rev. HERBERT PARRISH of Chestnut Hill, Mass., has been called to the rectorship of St. Luke's Church, Baltimore, Md., as the successor to Rev. Warren K. Damuth, now at St. Michael's, Philadelphia, and has accepted. He will take charge of the parish in the fall, after serving through the summer at the American Church in Rome. Mr. Parrish sailed for Europe on Wednesday, June 30th.

THE Rev. OLIN S. ROCHE, rector of St. Peter's Church, New York City, sailed for Europe on June 23d. He intends to spend the summer months in the Austrian Tyrol. The Rev. LUCIUS A. EDELBLUTE, the curate, will have charge during his absence.

THE Rev. C. A. F. RUGE of Chico, Calif., has accepted a call to St. James', Cedartown, in the North Georgia mountain region, and took charge July 1st.

THE Rev. RUSSELL K. SMITH, formerly of Franklin, Tenn., assumed charge of the Church of the Epiphany, Inman Park, Atlanta, Ga., July 1st.

THE Rev. P. B. STAUFFER, for nearly six years in charge of Harper's Ferry and Ripon (diocese of West Virginia) has accepted a call to Christ Church, Kensington (diocese of Washington) and entered upon his new duties on the Fourth Sunday after Trinity.

THE Rev. B. W. R. TAYLER, D.D., rector of St. George's Church, Schenectady, N. Y., will spend July at Paul Smith's in the Adirondacks, and August in Nova Scotia. His address in Nova Scotia will be Halifax, N. S.

THE Rev. EDWARD D. TIBBITS, rector of Hoosac School, Hoosac, N. Y., sailed for Europe on June 26th. During his absence his address will be care Brown, Shipley & Co., 123 Pall Mall, London, England. He will return to Hoosac some time in the second week in August.

THE Rev. ELLSWORTH MORTON TRACY, rector of St. George's Church, Maplewood, N. J. (diocese of Newark), has tendered his resignation to the vestry, to take effect August 1st, when he will take up work in his home state, Connecticut, where he has accepted a call.

THE Rev. WILLIAM HARMAN VAN ALLEN, D.D., rector of the Church of the Advent, Boston, sails on July 17th by the Cunard steamship *Carmania* from New York, for a vacation abroad with friends in England and on the Continent. His address will be care Brown, Shipley & Co., 123 Pall Mall, London, S.W., until his return, *via* the steamship *Rotterdam*, sailing October 2nd.

ORDINATIONS.

DEACONS.

ATLANTA.—On Wednesday, June 30th, in the Cathedral, Atlanta, by the Bishop of the diocese, C. K. WELLER and JOHN D. WING. Mr. Weller will continue in charge of St. John's, College Park, Atlanta, where he has already done good work as lay reader. Mr. Wing is a graduate of William and Mary College, Virginia. He will study at the Theological Seminary, Alexandria, Va., and be deacon in charge at All Saints', Atlanta, this summer, during the absence of the rector, the Rev. Z. S. Farland.

EAST CAROLINA.—On June 27th, in St. John's Church, Wilmington, by the Bishop of the diocese, NORVIN C. DUNCAN. The sermon was preached by the Rev. J. B. Gibble, rector of St. Thomas' Church, Windsor, N. C.

SOUTHERN OHIO.—On St. Peter's day, at Christ Church, Dayton, by the Bishop of the diocese, LESTER LEAKE RILEY, a graduate of Kenyon College and Bexley Theological Seminary, and a communicant of that parish. The candidate was presented by the Rev. Holmes Whitmore, rector of the parish, and the sermon was preached by the Rev. Theodore I. Reese, rector of Trinity Church, Columbus, in whose parish Mr. Riley has been at work. The Rev. Samuel Tyler, rector of the Church of the Advent, Walnut Hills, Cincinnati, was epistoler, the Rev. John K. Lewis, chaplain U. S. N. (retired), and the Rev. Canon Chas. G. Reade, who acted as Bishop's chaplain, were also in the sanctuary. The newly ordained deacon will take duty under the Rev. Samuel Tyler in the parish of the Church of the Advent, Walnut Hills, at once.

PRIESTS.

NEWARK.—On July 2nd, in Christ Church, Bloomfield, by the Bishop of the diocese, the Rev. RAYMOND L. WOLVEN. He was presented by the rector of Christ Church parish, in which he grew up, the Rev. Edwin A. White. The sermon was preached by the Rev. Prof. Blodgett. A large number of the clergy were present and met in conference with the Bishop on diocesan matters after the service. Mr. Wolven has become a curate in Trinity Church, New York City.

DEGREES CONFERRED.

COE COLLEGE, Cedar Rapids, Iowa.—D.D. upon the Rev. DE WITT L. PELTON of New York and the Rev. JOHN ARTHUR of Cedar Rapids.

HOBART COLLEGE, Geneva, N. Y.—D.D. upon the Rev. WILLIAM O. WATERS, rector of Grace Church, Chicago, and the Ven. CHARLES S. BURCH, D.D., Archdeacon of Richmond, Staten Island; L.H.D. upon EDWARD HAGAMAN HALL of the University of the City of New York; D.Sc., upon the Rev. DICKINSON SARGEANT MILLER, Ph.D., of Columbia University and EDMUND CLARK SANFORD, Ph.D., of Clark University; LL.D. upon THOMAS M. SHACKLEFORD, Chief Justice of the Supreme Court of Florida, and the Hon. A. P. ROSE of Geneva.

UNIVERSITY OF DENVER.—Ph.D. upon the Rev. WALLACE ALFRED WILLIAMS, rector of Holy Trinity Church, Trinidad, Colo.

YALE UNIVERSITY.—D.D. upon the Rt. Rev. WILLIAM LAWRENCE, D.D., Bishop of Massachusetts.

DIED.

BROOKINS.—June 3, 1909, at Bartow, Fla., MRS. CORNELIA FRANCES SCHLEY BROOKINS. A long life member of the American Catholic Church, now joining the Church Expectant in the land whose Light no man can approach unto.

HILLIARD.—Entered into rest in Oxford, N. C., on Friday, June 25th, Mrs. MARIA NASH HILLIARD, wife of the Rev. Francis W. Hilliard and daughter of the late Rev. Samuel I. Johnston, D.D., of Edenton, N. C.

KIEFFER.—The Rev. A. R. KIEFFER, D.D., for fourteen years rector of the Church of the Ascension, Bradford, Pa., and who resigned April 30, 1909, entered into rest on June 30, 1909.

Grant him, O Lod, eternal rest.

RETREATS.

HOLY CROSS, WEST PARK, N. Y.

There will be a Retreat for clergy at Holy Cross, West Park, N. Y., conducted by Father Hughson, O. H. C., beginning Monday evening, September 20th, and closing Friday morning, September 24th. There will be no charge and no collection for expenses. Offerings may be placed in the alms box. Further information will be furnished by the guest master at Holy Cross. It is important to make an early application in order to secure accommodation.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

WANTED, several clergymen for Western Parishes with and without rectories; $800 up. CLERICAL REGISTRY, 136 Fifth Avenue, New York.

WANTED, to get in correspondence with any young men who are contemplating giving up their lives to Christian work among the sick poor. For further particulars, address G. P. HANCE, St. Barnabas' Free Home, McKeesport, Pa.

WANTED, an organist and choirmaster of experience, a good Churchman, familiar with boys' voices, for well established choir in a city parish. Good opportunity for private classes. Address, with references, "ORGAN, Room 801 Majestic Theater Building, Chicago."

PRIEST wanted as curate in Catholic parish in New England. Must be capable of taking choral services. Address, with references, experience, etc., NEW ENGLAND, care LIVING CHURCH, Milwaukee, Wis.

A CLERGYMAN-SECRETARY wanted for the CLERICAL REGISTRY, 136 Fifth Avenue, New York. Established 1904. One who would be interested in more ways than one. Address: J. E. WEBSTER, President.

A CHAPLAIN wanted for St. Alban's School for Boys, Knoxville, Ill. Good Churchman, and able to teach entire course in English, including college preparatory course. Address: HEADMASTER.

POSITIONS WANTED.

YOUNG ordained minister of the African Methodist Church in Canada earnestly desires to take orders in the American Church. Highest testimonials as to character, ability, and antecedents. Address: ALPHA, care THE LIVING CHURCH, Milwaukee, Wis.

POSITION wanted by young lady of experience as teacher of French, German, or History. Studied abroad, Master of Arts degree in same subject. References. Address: MISS K. M., LIVING CHURCH, Milwaukee, Wis.

A POSITION wanted by a young lady as lady's companion. References exchanged. Address the RECTOR OF ST. MATTHEW'S PARISH, Moravia, N. Y.

PRIEST will take Sunday duty in Boston or vicinity for four Sundays, beginning August 29th. Address: P., care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH.

CHURCH PLANS.—If about to build, send stamp for booklet of "Church Plans and Designs." MORRISON H. VAIL, A.I.A., Church Architect, Dixon, Ill. Give name of church.

ORGANS.—If you desire an Organ for church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

PARISH MAGAZINE.—Try *Sign of the Cross.* Churchly; illustrated. Write ANCHOR PRESS, Waterville, Conn.

STAMPS for Church attendance and Sunday School. Descriptive leaflet free. Rev. H. WILSON, 945 Palm Avenue, South Pasadena, Cal.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

KNIGHTS OF ST. PAUL. A Church secret society for boys. Information given by Rev. W. D. McLEAN, Streator, Ill.

UNLEAVENED BREAD.

ST. MARGARET'S CONVENT
17 LOUISBURG SQUARE, BOSTON, MASS.
ALTAR BREAD
Samples and Price List sent on application
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COMMUNION BREADS and Scored Sheets. Circular on application. Address MISS A. G. BLOOMER, Montrose, N. Y.

ALTAR BREAD. Samples sent. THE SISTERS OF ST. MARY, Kemper Hall, Kenosha, Wis.

COMMUNION WAFERS (round), ST. EDMUND'S GUILD, 883 Booth St., Milwaukee.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Mission Altar hangings, $5 up. Stoles from $3.50 up. MISS LUCY V. MACKRILLE, Chevy Chase, Md.

PUBLIC ACCOUNTANTS.

JOHN VAUGHAN, C. P. A.,
CERTIFIED PUBLIC ACCOUNTANT,
PITTSBURGH, PA.

CHOIR EXCHANGE.

ENGLISH Cathedral Organists are due to arrive in New York this month, and the months following. Churches wishing to secure first-class men should write early to the JOHN E. WEBSTER Co., 136 Fifth Avenue, New York.

HEALTH RESORTS.

THE PENNOYER SANITARIUM (established 1857). Chicago suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: Young Churchman Co.

ROOMS, CHICAGO.

DESIRABLE ROOMS in private family for visitors to Chicago; board optional. Near the lake and all car lines. Rates reasonable. Address: MISS BYRNE, 45 East 42d Place.

APPEALS.

COLUMBIA INSTITUTE, COLUMBIA, TENN.

No school for women in the South has done more for the cause of Christian education than The Institute, at Columbia, Tennessee. Founded by Bishop Otey in 1835; destroyed by the Civil War; revived by Dr. Beckett and Bishop Quintard, it will celebrate its seventy-fifth anniversary next year. Without an endowment, it has held its own, and today it is a blessed witness to Christ and a power for good. We appeal to all the alumnae and to all Christian people, who are interested in the education of any girls, to send us a contribution toward the repair of our chapel and the creation of an endowment fund, as a thank offering for seventy-five years of service.

(Signed)
THOMAS F. GAILOR, *Bishop of Tennessee.*
WALTER B. CAPERS, *President of the Institute.*

NOTICES.

Occasionally one still hears that ancient myth, "It costs a dollar to send a dollar to the mission field."

Last year

THE BOARD OF MISSIONS

as the Church's executive body for missionary management, spent to administer the world-wide enterprise, six and two-tenths per cent. of the amount of money passing through its treasury.

Leaflet No. 912 tells the story. It is free for the asking.

A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—$1.00 a year.

THE AMERICAN CHURCH UNION.

Organized for the Maintenance and Defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. A society of Bishops, Priests, Deacons, and Laymen. President, Mr. Clinton Rogers Woodruff; Vice-Presidents, Rt. Rev. C. S. Olmsted, D.D., and Rt. Rev. R. H. Weller, D.D.; Recording Secretary, Col. E. A. Stevens; Corresponding Secretary, Rev. Elliot White, 960 Broad Street, Newark, N. J.; Treasurer, Mr. Charles A. Grummon. Other members of the Council: Rev. Messrs. C. M. Hall, F. B. Reazor, D.D., and Arthur Lowndes, D.D., and Messrs. R. G. Hone, W. R. Howe, and Hon. J. H. Stiness. For particulars and application blanks, address the CORRESPONDING SECRETARY.

OLD NAME AND NEW NAME.

For the information of friends making wills, the trustees call attention to the fact that the old name and title, namely, "The Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm and Disabled Clergymen of the Protestant Episcopal Church of the United States of America," was CHANGED by processes of law completed March 18, 1908, and by the action of the General Convention, October, 1908, to the simple canonical name—GENERAL CLERGY RELIEF FUND. This is now the legal title.

Offerings and legacies can be designated as follows: For Current Pension and Relief; For Automatic Pension of the Clergy at 64; For the Permanent Fund; For Special Cases.

Rev. ALFRED J. P. MCCLURE, Assistant Treasurer, Church House, Twelfth and Walnut Streets, Philadelphia.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special information obtained and given from trustworthy sources. Rooms in private homes or hotels reserved for parties visiting or stopping over in Chicago.

Our Information Bureau would be pleased to be of service to you.

THE LIVING CHURCH

may be purchased, week by week, at the following places:

NEW YORK:
- Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.).
- Thos. Whittaker, 2 Bible House.
- E. S. Gorham, 251 Fourth Avenue.
- R. W. Crothers, 246 Fourth Avenue.
- M. J. Whaley, 430 Fifth Avenue.
- Brentano's, Fifth Ave. above Madison Square.

BOSTON:
- Old Corner Bookstore, 27 Bromfield Street.

PHILADELPHIA:
- Geo. W. Jacobs & Co., 1216 Walnut Street.

WASHINGTON:
- Wm. Ballantyne & Sons, 428 7th St., N. W.
- Woodward & Lothrop.

ELIZABETH, N. J.:
- Franklin H. Spencer, 947B, Anna Street.

ROCHESTER:
- Scranton, Wetmore & Co.

CHICAGO:
- LIVING CHURCH branch office, 153 La Salle St.
- A. C. McClurg & Co., 215 Wabash Avenue.
- The Cathedral, 18 S. Peoria Street.
- Church of the Epiphany, Ashland Blvd. and Adams Street.

MILWAUKEE:
- The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:
- E. T. Jett Book & News Co., 806 Olive St.
- Phil. Roeder, 616 Locust St.
- Lehman Art Co., 3526 Franklin Ave.
- Wm. Barr Dry Goods Co., 6th and Olive Sts.

LONDON:
- A. R. Mowbray & Co., 34 Great Castle St., Oxford Circus. (English agency for all publications of The Young Churchman Co.)
- G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.

It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

BOOKS RECEIVED.

THOMAS Y. CROWELL & CO. New York.

Mental Medicine. Some Practical Suggestions from a Spiritual Standpoint. Five Conferences with Students of the Johns Hopkins Medical School by Oliver Huckel, S.T.D., Graduate, University of Pennsylvania, Student at Oxford and Berlin Universities, Pastor Associate Congregational Church, Baltimore. With an Introduction by Llewellyn F. Barker, M.D., Professor of Medicine in Johns Hopkins University. Price, $1.00 net.

E. P. DUTTON & CO. New York.

The World's Story Tellers. Edited by Arthur Ransome. *Stories by the Essayists.* Price, 40 cents net.

Charming Humbug. By Imogen Clark, author of *Santa Claus' Sweetheart, Will*

Hooker, L. J. Christler, James L. Craig, H. M. Green, and A. E. Macnamara, the last named being priest in charge of the work, who has just completed four years of successful labor in this field. During this incumbency the debt of $600 has been paid off, and the church neatly and richly furnished by the firm of T. J. Coxhead of Yankton, S. D. At Boulder, a very complete rectory has been purchased and paid for, and the mission of Holy Trinity, Elkhorn, established.

SERIOUS AUTOMOBILE ACCIDENT.

BY AN AUTOMOBILE accident in Honolulu, the Rev. Thomas E. Green, D.D., and Mrs. Green, came near being killed. With four others they were riding in an automobile from the S. S. *Chiyo Maru* into the city, when the machine, being driven close to the edge of the wharf, jumped over, fell six feet, turned completely over, and landed in mud, upside down, with Mrs. Green pinned beneath. Dr. Green and the other passengers were thrown slightly beyond the car. The latter caught fire and Mrs. Green was pulled out in a lacerated and bruised condition, hardly ten seconds before the entire pile was in a blaze. She was taken to the hospital, as was Dr. Green, and it was found that the injuries would leave no permanent impress. At last reports both were doing well, and were expecting to sail for America on July 10th.

Dr. Green has, for several years, been engaged in lecture work, and is returning from Japan, which he visited with a view toward lecturing on that land.

DEATH OF REV. WILLIAM PARRY-THOMAS.

THE DEATH is announced of the Rev. WILLIAM PARRY-THOMAS, who passed away at the end of June in a sanitarium at Pueblo, Colo. He was a graduate of Columbia College, New York, and was rector successively of Holy Trinity Church, Luverne, Minn., St. John's Church, Worthington, Minn., and at Greeley, Colo.

ATLANTA.

C. K. NELSON, D.D., Bishop.

News Notes.

APPLICATION has been made by the board for a charter for Nelson Hall, the new Church school for girls to be erected during the coming year on Peachtree Street, Atlanta.

BISHOP AND MRS. NELSON will leave on July 1st for a six weeks' visit on the coast of Maine.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Death of Dr. Paddock — Norwich Sunday School Union Meets — Other Items.

LEWIS SLOAT PADDOCK, M.D., died recently at Norwich in the eightieth year of his age. He was a son of the late Rev. Seth B. Paddock, many years rector of Christ Church, and a brother of the late Bishops of Massachusetts and Washington (state). For many years he was warden and vestryman of Christ Church. He is survived by his wife and two daughters, also a sister. The present Bishop of Eastern Oregon is a nephew.

A MEETING of the Norwich branch of the Sunday School Union of the diocese was held at the Sunday school rooms of Christ Church, Norwich, on Monday evening, June 21st. The rector, the Rev. Nelson Poe Carey, is the president. Supper was served to those in attendance and an address was delivered by the Rev. George B. Gilbert of Middletown, on "The Art of Story-Telling to Children."

THE REV. CHARLES L. PARDEE, rector of St. Michael's Church, Naugatuck, recently met with a painful accident. While it will involve a period of lameness, it is not considered a serious matter.

ON THE afternoon of the Third Sunday after Trinity a service was held by the Archdeacon of New London, assisted by the rector of St. James', Poquetanuck, at Clark's Falls in the town of North Stonington. The only place of worship in the little manufacturing village is a building belonging to the Seventh Day Baptists, and no services whatever are held at present. The services will be continued regularly if encouragement is received. A Sunday school has been in operation for a few months past.

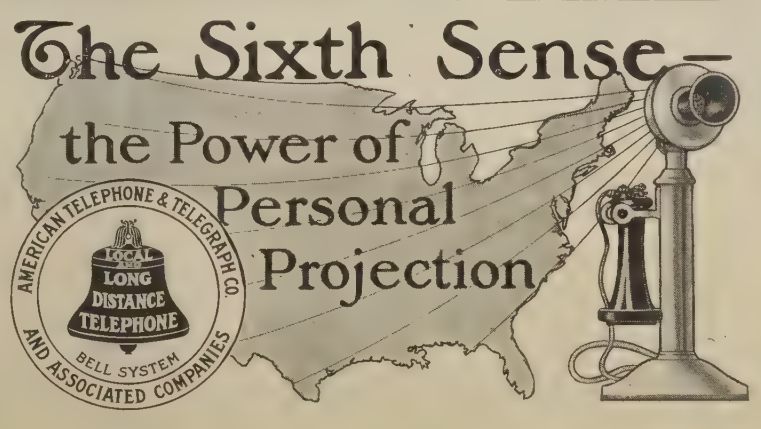
DELAWARE.

FREDERICK JOSEPH KINSMAN, D.D., Bishop.

Clerical Vacations and Engagements.

AS MIDSUMMER draws near various plans for clerical vacations develop. The Bishop leaves early in July for "Birch Mere," his summer home in Maine. He takes, however, a limited "outing," returning in August for summer engagements in the diocese. The Rev. F. M. Kirkus goes with his family to the Berkshire Hills, Massachusetts, spending the latter part of August in and near Boston. Archdeacon Hall will spend the summer in central Pennsylvania, going later to the seashore. His assistant, the Rev. Mr. Barker, has already spent a vacation in western Pennsylvania; and the assistant at Trinity, Wilmington, the Rev. B. M. Bird, in Longport, N. J. The rector of Immanuel, Wilmington, the Rev. K. J. Hammond, sailed July 3d to spend a six weeks' vacation in England, Scotland, and Ireland. The rector of St. Andrew's, Wilmington, will stay at his summer home, Islesford, Me. The Rev. James A. Montgomery, D.D., of Philadelphia will officiate at St. Andrew's, Wilmington, during the rector's vacation. During his vacation the Rev. P. L. Donaghay, rector of St. Anne's parish, Middletown, will take duty in July at All Saints' Church, Rehoboth, Del., and the Church of the Ascension, Pittsburgh, Pa.

THE DIOCESAN Sunday School Institute will hold its annual meeting in St. Peter's, Lewes, on Monday, September 13th, afternoon and evening.



An American's sense of projecting himself far beyond the skies and hills of his forefathers is largely responsible for his self-assurance—for his mental vigor and the progress which this has meant.

The Sixth Sense—the sense of projection—is due to the telephone. It is due to the *Bell telephone system* which at any instant conveys *his personality*, if not his person, to any part of the country. It carries his voice with *directness* to the ear of the person wanted. Carries it with its *tone qualities* and *inflections*—things which are *vital* to the expression of personality.

Bell telephone service is more than a mere carrier of messages. It is a system of sensitive wire nerves, carrying the perception-message to the nerve centre and the return message simultaneously. *It is the only means of communication which thus carries the message and the answer instantly.* While *you* are projecting *your* personality—the strength of your individuality,—to the distant point, the party at the other end is projecting *his* personality, at the same instant and by the same means, to you.

You are virtually in two places at once.

Though this service is in a class by itself, the Bell telephone has no fight with the other public utilities. Its usefulness is dove-tailed into *all other utilities.* Each of the others is unquestionably made more effective by the Bell telephone.

A telegram is delivered from receiving office to house by *telephone.* The more people telegraph, the more they *telephone.* The more people travel, the more they *telephone.* The more energetically a man pursues business of *any* kind, the more he needs and uses the *telephone.*

The universal Bell telephone gives every other utility an added usefulness. It provides the Nation with its Sixth Sense.

A business man has one important arm of his business paralyzed if he does not have a Long Distance Telephone at his elbow. It extends his personality to its fullest limitations—applies the multiplication table to his business possibilities. It keeps things moving.

The American Telephone and Telegraph Company
And Associated Companies

Every Bell Telephone Is a Long Distance Station

EAST CAROLINA.
ROBERT STRANGE, D.D., Bishop.

Retreat for the Clergy at Wrightsville Beach.

THE SECOND annual retreat of the Bishop and clergy of the diocese of East Carolina came to a close Monday night, June 28th. Last year Bishop Strange invited all of the clergy of the diocese to be his guests for ten days at Beaufort, and during those ten days the mornings were spent in studying and discussing the Bampton Lectures delivered in 1907 by the Rev. J. H. F. Peile on the Reproach of the Gospel. This retreat proved to be of such mutual benefit to all who attended it that the Bishop decided to make it a permanent feature of the work of the diocese. Accordingly he issued invitations to all of the clergy to meet with him at Wrightsville Beach, near Wilmington, on Monday, June 21st, and each invitation was accompanied with a copy of Dr. Worcester's book, *Religion and Medicine*, with the Bishop's compliments and the request that each read it carefully and be prepared to discuss it. On the appointed day all of the clergy but those who were unavoidably detained met at Wrightsville. About the same programme as that of the previous year was adopted, except that there were no night services. A part of each morning was given to the discussion of the Sunday school work of the diocese. On Monday C. C. Bachelor of Boston, Mass., having come at the request of the Bishop, told just what the Emmanuel Movement is and what it is not, and by so doing removed many wrong impressions which prevailed and made a natural ending for the week of study which had been given to the subject.

HARRISBURG.
JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

Personal.

THE REV. GEORGE W. ATKINSON is to have charge of St. John's Church, Eaglesmere, during the month of July.

IOWA.
T. N. MORRISON, D.D., Bishop.

Personal.

THE REV. DR. EDWARD H. RUDD of Fort Madison has been given a two months' leave of absence, and during July he is to have charge of Calvary Church, Germantown, Philadelphia.

KENTUCKY.
CHAS. E. WOODCOCK, D.D., Bishop.

Double Anniversary of the Rev. A. E. Whatham—Other News.

ON THE feast of the Nativity of St. John Baptist the rector of St. Peter's Church, Louisville, the Rev. Arthur E. Whatham, and his wife quietly observed the twenty-fifth anniversary of their marriage. The same day was also the twenty-fifth anniversary of Mr. Whatham's ordination.

CHRIST CHURCH, Elizabethtown, has taken on renewed life now that regular Sunday services are being held there. The Bishop has arranged to send the Rev. Arthur E. Gorter, rector of St. John's Church, Louisville, there every Sunday for afternoon service, and the church is being benefited by Mr. Gorter's ministrations.

THE FIRST admission service for members of the Girls' Friendly Society was held at the Church of the Epiphany, Louisville, recently, at which time sixteen members were received into the society by the rector, the Rev. William H. Mockridge, who also made an address. This, the youngest and newest branch of the G. F. S. in the diocese, is doing efficient and faithful work under the leadership of the branch secretary, Mrs. Charles Smith, a communicant of the parish.

LONG ISLAND.
FREDERICK BURGESS, D.D., Bishop.

Death of Mrs. A. T. Speight.

ANN THWAITES AITCHISON, widow of Alfred C. Speight, died Wednesday, June 30th, at 405 Broadway, Brooklyn, her home for sixty-one years. She was born at Leeds, England, September 16, 1818, and was the daughter of William and Harriet Aitchison. She was a member of the old Church of St. Paul, Eastern District, and leaves two sons and two daughters.

LOS ANGELES.
JOS. H. JOHNSON, D.D., Bishop.

Unusual Privilege of the Rev. Edmond Walters.

THE REV. EDMOND WALTERS, who, after many years of hard missionary service in San Diego and Orange counties in the diocese of Los Angeles, is now engaged in scholastic work in the city of Los Angeles, has had the unusual privilege of having two sons admitted to the sacred ministry during the past month. One was ordained in the diocese of Milwaukee on the completion of his course at Nashotah. The other, Mr. Arthur L. Walters, a candidate of the diocese of Los Angeles, was a student at the Divinity School of the Pacific at San Mateo, and was made deacon by Bishop Johnson in St. John's Church, Los Angeles, on Sunday, June 16th. Dr. Charles H. Hibbard was the preacher. The son was presented to the Bishop by his father. The new deacon has been appointed to the missions at San Jacinto and Hemet in Riverside county.

MARYLAND.
WM. PARET, D.D., LL.D., Bishop.

Personal Mention.

THE REV. J. S. B. HODGES, D.D., *rector emeritus* of St. Paul's Church, Baltimore, will spend the summer in Europe. He sailed from New York on Thursday, July 1st.

THE REV. ROBERT S. COUPLAND, rector of the Church of the Ascension, Baltimore, is spending his vacation in Yellowstone Park and at the exposition in Seattle. He left Baltimore on Thursday, July 1st.

BUSY DOCTOR

Sometimes Overlooks a Point.

The physician is such a busy man that he sometimes overlooks a valuable point to which his attention may be called by an intelligent patient who is a thinker.

"About a year ago my attention was called to Grape-Nuts by one of my patients," says a physician of Cincinnati.

"At the time my own health was bad and I was pretty well run down, but I saw at once that the theories behind Grape-Nuts were sound, and that if the food was all that was claimed, it was a perfect food.

"So I commenced to use Grape-Nuts with cream twice a day and in a short time I began to improve in every way and I am now much stronger, feel better, and weigh more than ever before in my life.

"I know that all of this good is due to Grape-Nuts, and I am firmly convinced that the claims made for the food are true.

"I have recommended, and still recommend, Grape-Nuts to a great many of my patients with splendid results, and in some cases the improvement of patients on this fine food has been wonderful.

"As a brain and nerve food, in fact as a general food, Grape-Nuts stands alone."

Look in pkgs. for a copy of the famous little book, "The Road to Wellville." "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

For Better Starching

A teaspoonful of melted paraffine in hot starch gives a much better finish to linens than starch alone.

Paraffine is wonderfully handy to have about the house—useful somewhere, somehow, from Monday to Saturday.

Pure Refined
PARAFFINE

is an admirable finish for uncarpeted floors. A little added to hot wash water loosens dirt from soiled clothes.

Nothing seals a fruit jar or jelly glass so *sure* as dipping the cap or cover, after closing, into hot Paraffine.

Ask for our anti-stick Paraffine Paper Pad for ironing day. It keeps the sad-irons smooth.

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DAYLIGHT AND DIAMOND SPECIALS

By Way of Springfield

Buffet-club cars, buffet-library cars, complete dining cars, parlor cars, drawing-room and buffet sleeping cars, reclining chair cars.

Through tickets, rates, etc., of I. C. R. R. agents and those of connecting lines

A. H. HANSON, Pass'r Traf. Mgr. Chicago.
S. G. HATCH, Gen'l Pass'r Agent Chicago.

POEMS BY THE AUTHOR OF "ABIDE WITH ME"

The Poetical Works of the Rev. H. F. Lyte M. A., Author of "Abide With Me"

Edited, with a Biographical Sketch, by the REV. JOHN APPLEYARD. Cloth, 376 pages, $2.00 net, by mail $2.15.

"It is rather strange that, with the wealth of poetic productions of this author, we should know him exclusively for his hymn 'Abide with Me.' Beautiful though that hymn is, it is not difficult to find other hymns and poems in this collection that are its equal, and of the 'metrical psalms,' which are a large part of this volume, almost all are admirable hymns. There is also a series of extensive 'tales in verse of the Lord's Prayer,' which remind one forcibly of Longfellow's *Tales of the Wayside Inn.*"—*The Living Church.*

The Young Churchman Co., Milwaukee, Wis.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

General and Personal Mention.

BISHOP LAWRENCE has left Milton, where he and his family had been spending the early weeks of summer, and has gone to Bar Harbor, where he has a cottage. One of the Bishop's comparatively near neighbors for several years has been Bishop Doane of Albany, who has a summer home at Northeast Harbor, a few miles distant.

THE Church of St. Augustine and St. Martin (a Boston negro congregation) is struggling along to discharge its obligations, toward which the League of St. Augustine and St. Martin is making strong efforts. Interest to the extent of $220 has just been paid off and $1,000 of the mortgage also has been wiped out, which leaves a debt of $7,000 to be met.

THE BODY of the Rev. Dr. Falkner, late rector of St. Paul's Church, Boston, arrived from the Mediterranean somewhat unexpectedly this week. It had been planned to have the funeral services from St. Paul's Church on Friday, July 9th, though according to earlier advices it was not certain whether the services would be held in Boston or Philadelphia. There probably will be a memorial service held at St. Paul's in the fall.

THE REV. DR. WORCESTER, rector of Emmanuel Church, Boston, who is taking a long summer vacation, is now visiting friends up the Hudson River, New York.

MILWAUKEE.

W. W. WEBB, D.D., Bishop.

Patriotic Service at Racine.

THE LARGEST congregation ever assembled in St. Luke's Church, Racine (the Rev. W. G. Blossom, rector), was gathered for a special patriotic service on Sunday, July 4th, at 4 P. M. The choir of the parish was assisted by that of St. Matthew's, Kenosha, and the sermon was preached by the rector of the latter, the Rev. Frederick Ingley.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Death of William Plumer.

IN THE DEATH of William Plumer of 1220 Bloomfield Street, Hoboken, the parish of Trinity Church and the diocese of Newark have lost a most faithful and devoted layman. Coming to this country from England as a young man, he lived in Hoboken nearly fifty years, during which time he was a communicant of Trinity and closely identified with the life of the parish. Becoming vestryman in 1862, he was made junior warden in 1886, resigning in 1894 on account of an impairment in his hearing. From 1863 to 1874 and from 1876 to 1879 he was superintendent of the Sunday school and for seventeen years he served as parish treasurer. He was born on August 9, 1832, and died on June 24th after an illness which began the day after Thanksgiving. On Saturday, the 26th, the burial office was said, the Rev. Dr. Houghton of the Church of the Transfiguration, New York, a former rector and close friend of the family, officiating, assisted by the rector of the parish, the Rev. Wm. Bernard Gilpin, the Rev. Dr. Jenvey, rector of St. Paul's and Archdeacon of Jersey City, being also in the chancel. Interment was in Fairview cemetery, North Bergen, in the family plot. Besides the widow, Mr. Plumer leaves a daughter, the wife of C. A. Burhorn.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Observance of the Nation's Birthday—Parish House Planned for St. Augustine's, Philadelphia—Legacy to the Episcopal Hospital—A Correction.

THE FOURTH Sunday after Trinity falling upon July 4th, special reference was made in sermons and other observance of the national festival in Philadelphia churches. Particularly impressive was the service held in old Christ Church, Second and Market Streets, where the Society of the Descendants of the Signers of the Declaration of Independence attended in a body, the Rev. George W. Dame of Baltimore, chaplain of the society being the preacher. In accordance with the request of the Sunday School Commission particular reference was made to the religious importance and significance of the day at the sessions of all the Sunday schools in the diocese.

PLANS FOR the erection of a two-story parish house, 48x40 feet, for the use of St. Augustine's (Philadelphia) colored mission have been prepared and work upon the same will soon be started. The site of the mission has been changed from Broad Street and Susquehanna Avenue to Sixteenth and Thompson Streets.

THE ESTATE of the late H. S. Henry of Philadelphia, valued at about $1,500,000, upon the death of his widow and two sisters, is to revert to five local hospitals, of which the Episcopal Hospital is named as second on the list, for the establishment of wards for the treatment of white children.

THE SUM of over $12,000 was realized during the Christmas holidays last year from the sale of the Red Cross stamps, issued by the American National Red Cross Society, the proceeds to be used in the fight against tuberculosis. This sum has just been apportioned by a committee of Churchwomen, members of the Pennsylvania Red Cross Society, to several institutions in this state, the sum of $2,000 being awarded to the Home for Consumptives at Chestnut Hill, Philadelphia, one of the many excellent institutions of the City Mission, of which the Rev. H. L. Duhring, D.D., is the superintendent.

AN ITEM under this heading on June 26th, which recorded the farewell reception to the

AN OLD TIMER

Has Had Experiences.

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Life after Death

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The Table of Contents is here given, to show how fully every phase of the matter is covered:

CHAPTER I.

THE SOURCES OF OUR KNOWLEDGE.

The Importance of the Subject-Sources: (1) Speculation; (2) Observation: Spiritualism; (3) The Bible—The Work of the Church as Teacher.

CHAPTER II.

THE INTERMEDIATE STATE.

I. The Fact of an Intermediate State—Bible Teaching as to the Fact—Our Lord's Teaching—Significance of the New Testament reserve.
2. The Condition of the Departed in the Intermediate State—Not Unconsciousness—The Wicked: Probation after Death—The Good Rest with Christ.

CHAPTER III.

THE INTERMEDIATE STATE—*Continued.*

Progress—Considerations from Observation of Life—Progress and Sinlessness—I Peter 3: 18-20 and 4: 5, 6—Penitence not inconsistent with peace—History of the Doctrine of Purgatory—Prayer for the Dead—Invocation of Saints—History—Doctrinal Basis.

CHAPTER IV.

THE LAST THINGS: THE RESURRECTION OF THE BODY.

The Last Day—The Present Spiritual Resurrection—The Future Resurrection of the Body—Why Should the Body Rise again?—The Christian Hope of the Redemption of the Body—The Resurrection of the Body implied in the belief in Immortality—The Resurrection of the Wicked—Nature of the Resurrection Body—Identity with the Earthly Body—Contrast with the Earthly Body.

CHAPTER V.

THE LAST THINGS—*Continued.*

The Last Judgment—Divine Judgment on Earth—The Judgment on the Last Day—Relation Between Present Judgments and the Last Judgment—The Day of Judgment—Hell: the Lost—Nature of the Punishment—Duration of the Punishment—Objections to the Doctrine of Everlasting Punishment—Universalism: its Popularity—Scriptural Basis—Universalism in the Light of Reason—Conditional Immortality—Scriptural Basis—Conclusion.

CHAPTER VI.

HEAVEN.

Relation of Heaven and Earth—The New Jerusalem—Manifoldness of Life in Heaven—Unity of Life in Heaven: the Presence of God.

In a review of this book, THE LIVING CHURCH said:

"We commend the book as among the best to be had on the subject, and as being written in a language so simple and clear that one is not confused by difficult theological expressions."

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Rev. and Mrs. S. F. Hotchkin after a service of over 25 years at St. Luke's, Bustleton, Philadelphia, was incorrect in so far as it stated that they would in future reside at Ardmore, Pa.

THE WEDDING of the Rev. James Cosbey, Jr., of the Church of the Epiphany, Walnut Hills, Cincinnati, Ohio, and Miss Mary Clapham of Philadelphia was solemnized in St. Simeon's Church, Ninth and Lehigh Avenue, Philadelphia, on the morning of St. Peter's day, June 29th, at 11 o'clock. A brother of the groom, the Rev. Edward Cosbey, assistant at St. Mark's Church, New York City, officiated, assisted by the Rev. Edgar Cope and the Rev. Walter Pugh, rector and curate of St. Simeon's. The ceremony was preceded by a celebration of the Holy Communion. The bridal party left for a trip through England.

SOUTH CAROLINA.

WM. A. GUERRY, D.D., Bishop.

Greenville Church Struck by Lightning—Anniversary Sermon at St. Michael's, Charleston.

ON SATURDAY night, June 26th, during a severe thunder storm, the spire of Christ Church, Greenville, was struck by lightning, the damage amounting to between $500 and $1,000 was done. The loss was covered by insurance. Bricks fell from the steeple on to the roof of the church and several went through it. One of the stained glass windows (not a memorial) was broken, either by the falling bricks or by the lightning. This is the third time the spire has been struck.

ON THE Third Sunday after Trinity, in St. Michael's Church, Charleston, a special sermon was preached by the rector, the Rev. John Kershaw, D.D., to the members of Camp Sumter and Camp Palmetto Guard. This Sunday was the nearest to June 28th, which is always celebrated in Charleston as "Palmetto Day," it being the anniversary of the battle of Fort Moultrie, Charleston Harbor (1776), when the British vessels which had come to attack the city were repulsed.

WESTERN MICHIGAN.

JOHN N. MCCORMICK, D.D., L.H.D., Bp.

Personal.

THE REV. W. E. MORGAN, Ph.D., of Peru, Ind., will, during July and August, officiate at the Church of the Epiphany, South Haven.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Notes.

DIOCESAN journals and other matter intended for the registrar of the diocese of Western New York should be sent to the Rev. Walter North, L.H.D., 230 Bryant Street, Buffalo, and not to the Rev. Thomas B. Berry.

THE REV. THOMAS B. BERRY, warden of the De Lancey Divinity School, Geneva, will spend the summer at his camp, "Pine Acre," Lake of Bays, Ontario.

CANADA.

Church News of the Various Canadian Dioceses.

Diocese of Quebec.

THE ACT of the congregation of St. Matthew's Church, Quebec (the Rev. F. G. Scott, rector), in denying themselves a $6,000 organ to be able to give more to missions in China, was mentioned by Dr. Tucker at the missionary meeting in connection with the Synod of the diocese of Huron.—THE LONG looked for new library and convocation hall for Bishop's College, Lennoxville, have been commenced and it is expected will be finished by the autumn.—BISHOP DUNN is making a visitation of the Labrador coast during the month of July.

Diocese of Calgary.

BISHOP PINKHAM stated at an informal conference held at the offices of the Society for the Propagation of the Gospel, in London, England, at the end of June, that notwithstanding the enormous increase of the clergy in his diocese, the Church was unable to reach one-fourth of the people. Though no formal resolutions were passed, the trend of the discussion pointed out the necessity of the Cana-

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MONTICELLO SEMINARY, GODFREY, ILL.

dian Church appointing a central secretary, whose business would be to advise Churchmen where to settle and where they would be in touch with the ministrations of the Church. Representation to this effect might be made to the Primate of All Canada. There was a general feeling that Archdeacon Lloyd, who had really inspired the conference, should have a leading part in the new scheme.—AT THE annual meeting in June of the diocesan board of the Woman's Auxiliary in Calgary the Very Rev. Dr. Paget, Dean of Calgary, preached the special sermon.

Diocese of Niagara.

BISHOP DU MOULIN held many confirmations during the month of June. In his charge to the diocesan Synod, June 23d, the Bishop referred to the question of Church union, and said that while he believed it possible, he did not think the time had yet arrived for it.—A VERY fine window has been placed in All Saints' Church, Hamilton, in memory of the little daughter of Mr. and Mrs. Clarke.

Diocese of Qu'Appelle.

THE BENEFIT to the diocese in the appointment as Bishop Coadjutor of so well-known a worker as Archdeacon Harding of Brandon is thoroughly appreciated. His old parishioners at Brandon intend to present him with a pectoral cross as a sign of their affection and respect.

Diocese of Toronto.

A COMMITTEE was appointed at the diocesan Synod in June, to consider the whole question of the status of St. Alban's and St. James' Cathedrals, Toronto, and report to next year's Synod.—A PURSE of $1,000 and a magnificent silver tea service were presented to the Rev. Canon and Mrs. Welch at the Art Union Club, June 23d, on behalf of the congregation of St. James' Cathedral. Canon Welch and his family sail for England early in July.

Diocese of Keewatin.

GREAT SORROW was felt in the diocese at the sudden death of the Ven. Dr. Cooper, Archdeacon of the diocese. He was on his way to the meeting of the Synod in Toronto, where in early life he held charges. He is survived by nine children, but his wife died some years ago. He was at one time rector at Rapid City, Manitoba.

Diocese of Montreal.

THERE WAS quite a large attendance and a number of clergy present at the closing exercises of the Anglican Ladies' College at Dunham, in the end of June. The proceedings commenced with a service in All Saints' Church, Dunham, where the sermon was preached by Bishop Farthing. This was Bishop Farthing's first visit to the school.

THE MAGAZINES

THE JULY magazine number of the *Outlook* is handsomely illustrated. Besides the editorials and a wealth of miscellaneous matter are articles on "Robin Hood in Jones Street," by Zona Gale; "Porto Rico Under the American Flag"; "An Alliance of Architecture and Sculpture," by William Walton; a story, "The Birds of Appletown," by Myra A. Lamprey; "The Youth of Ireland," by Myra Kelly; "The Hamadryad," by W. S. Landon; "Longfellow as a Citizen," by Bliss Perry, and "Longfellow the Poet," by Hamilton W. Mabie; and a reprint of "The Man Without a Country," by Edward Everett Hale.

A POEM by George Meredith, probably the last which he wrote, appears in the July *Scribner's*. It is entitled "Ireland." The English liking for pageants seems to be spreading to this country. "American Pageants and Their Promise" is the subject of

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KEMPER HALL, Kenosha, Wis.
A School for Girls under the care of the Sisters of St. Mary. The Thirty-ninth Year opened in September, 1908. References: Rt. Rev. W. W. Webb, D.D., Milwaukee; Rt. Rev. C. P. Anderson, D.D., Chicago; Charles F. Hibbard, Esq., Milwaukee; David B. Lyman, Esq., Chicago. Address THE MOTHER SUPERIOR.

an article by Percy MacKaye. He describes the beautiful tribute given to Saint-Gaudens at Cornish in 1905. He also describes the "Midsummer High Jinks" of the Bohemian Club in California. He forecasts the most elaborate pageant yet undertaken in this country—the celebration at Gloucester, Mass., on August 4th. Several charming short stories fill out an excellent number.

AMONG the contents of the July number of the *International Journal of Ethics* are two articles on Moral Education, one by Prof. J. S. Mackenzie and the other by Mrs. Millicent Mackenzie. "The Problems of Marriage and Divorce" form the subject of a rather radical article by Anna Garlin Spencer.

MUSIC

Editor, G. EDWARD STUBBS, Mus. Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.

[*Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.*]

IN THE death of the Rev. Herbert Hall Woodward, late precentor of Worcester Cathedral, the Church has lost a faithful priest and an excellent musician. On the 19th of May Mr. Woodward underwent a surgical operation which was considered a successful one, but which nevertheless brought about a dangerous relapse, from which he did not rally. He passed away peacefully a week after the operation.

Mr. Woodward was the son of Robert Woodward, a merchant of prominence in the corn trade. He was born near Liverpool, and was educated at St. Peter's College, Radley, where he received musical instruction from the late Dr. E. G. Monk, organist and music master at Radley from 1848 to 1859. After Dr. Monk went to York Minster, young Woodward continued his musical studies with the Rev. G. Wharton. Afterwards he studied harmony with Dr. Leighton Hayne, organist of Queen's College, Oxford, and later, in 1866, he took his degree of Mus. Bac. In 1870 he was appointed to the curacy of Wantage (in Berkshire), and for the choir of Wantage he composed the well-known Communion service in E flat.

Mr. Woodward was made precentor of Worcester Cathedral in January, 1890.

In this country his most popular anthems are "The Radiant Morn," "The sun shall be," and "The day Thou gavest."

In England "The radiant morn" is probably the second best known of all the modern anthems of the Anglican school, the most popular being "Seek ye the Lord," by Dr. Varley Roberts.

Mr. Woodward was a master of the neglected art of singing the service. The writer well remembers his distinct utterance and his devotional style of intoning. His death will be severely felt at Worcester, where he was esteemed and loved by all.

Mr. Leopold Stokovski, who made an enviable reputation as organist and choirmaster at St. Bartholomew's Church, New York (where he succeeded Mr. Richard Henry Warren), has been appointed conductor of the Cincinnati Orchestra. Mr. Stokovski left this country last September for the purpose of pursuing the study of orchestration in Europe. During his stay abroad he conducted several orchestral concerts in Paris and London, with marked success. On his appearance in London at a public performance on May 18th at Queen's Hall, the *Morning Post* commented as follows:

"Leopold Stokovski made his first appearance in England at Queen's Hall yesterday as conductor, and created an extremely favorable impression by means of the simplicity and directness of his methods in his control of the New Symphony Orchestra. Under his guidance an orchestral work by M. Ippolitov-Ivanov entitled "Caucasian Sketches," was introduced to this country. It was played with perfect comprehension by the orchestra, from whom M. Stokovski unostentatiously secured some richly colored effects. His well contrasted interpretation of a march with a theme curiously in the style of Verdi as translated into Eastern terms with which the suite closes pleased so much that the audience would not rest satisfied until it was repeated."

We take pleasure in recommending a new Communion service in the key of D, by Mr. John Worth, organist and choirmaster of the Church of the Advocate, New York. (The H. W. Gray Co., publishers.)

Mr. Worth is a young composer of ability, and this service will be found particularly useful in churches where choral celebrations are frequent.

EDUCATIONAL

AT THE recent meeting of the Bexley Society, composed of the faculty, alumni, and students of the theological school of Kenyon College, Gambier, Ohio, and other clergymen resident in Ohio, which was held on Tuesday morning, June 22nd, during commencement week of that college, the following were elected the officers for the ensuing year: President, the Rt. Rev. Charles D. Williams, D.D., Bishop of Michigan; Vice-President, the Very Rev. H. W. Jones, D.D., Dean of Bexley Hall; Secretary, the Rev. Chas. C. Bubb, rector of Grace Church, Cleveland; Treasurer, the Rev. Louis E. Daniels, rector of Calvary Church, Toledo, and Historian, the Rev. Edward J. Owen, curate of Emmanuel Church, Cleveland. The office of historian was created this year and the purpose of it is to gather biographical data concerning the alumni of Bexley Hall for permanent preservation. The Very Rev. Frank Du Moulin, LL.D., Dean of Trinity Cathedral, Cleveland, Ohio, preached the baccalaureate sermon to the graduating class of the college on Sunday evening, June 20th. His subject was "The Power of Personality."

THE CLOSING exercises of Hoosac School, Hoosac, N. Y., took place on June 24th. They were begun in the afternoon by a choral service in the school chapel of All Saints. The clergy officiating were the Bishop Coadjutor of Albany, the Rev. E. D. Tibbits, rector of the school, and the Rev. A. J. Holley, headmaster. The prize declamation contest, announcements regarding the prize compositions, the upper tens for the year, and the prizes for high standing in the various departments of study, and the awarding of diplomas, took place in the quadrangle. Here the faculty of the school, the trustees, and the guests of honor were seated on a platform erected for the occasion. The head of the upper school for the year was John Richard Perkins, and of the lower school, Isaac Heyward Peck. The upper school declamation contest was won by Lucius Moore Cook, and the lower school by Benjamin Homer Hall. The senior prize for the best composition was awarded to Richard Bryan Leake, and the junior to Eric Ferguson. The Sixth Form received their diplomas from the rector of the school, and Bishop Nelson, according to the regular custom, presented to each a Greek Testament and gave a short address to the form. After a review of the school year by the rector, this part of the programme was concluded with the singing of the school Latin ode. The customary dance, which took place in the new gymnasium, brought the evening to a close.

THE FINAL test of culture and happiness is the home life of a people, says the *Catholic Citizen*. All the other institutions, from the school to the church, have their fruition in the home. It is the upbuilding of Christian homes and the creation of pure domestic environments to which all this good effort bends itself. There are humble cottages that meet all the conditions of ideal homes: gentleness is there, good will is there and so is parental care and filial love. But when poverty means crowding and squalor, when it drives God's poor into the purlieus of the Devil's poor, Christian home life is a difficulty. Therefore it is a practical movement of benevolence to abolish the slums.

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The Rector of the Church of the Advent, Boston, the Rev. WM. HARMAN VAN ALLEN, says of it in his parish paper: "I wish you would get, to mark and lend to uninstructed friends, the Rev. Charles Fiske's *Religion of the Incarnation*. It is clear, sound, and useful."

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